This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

SCHLESINGER LIBRARY
RS LVDN E

TRAFFIC IN GIRLS

AND WORK OF

RESCUE MISSIONS

....BY....

CHARLTON EDHOLM

THE TEMPLE
CHICAGO

The Arthur and Elizabeth
SCHLESINGER LIBRARY
on the History of Women
in America

CHARLTON EDHOLM.

"The best part of beauty is that which a picture cannot express."—*Ruskin.*

TRAFFIC IN GIRLS

AND WORK OF

RESCUE MISSIONS

... BY ...

CHARLTON EDHOLM,

THE TEMPLE, CHICAGO.

Evangelist World's W. C. T. U. Training School, Evangelist National Gospel Mission Union.

This is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.—*Isaiah 42: 22.*

What shall we do for our little sister?—*Songs of Solomon.*

PUBLISHED BY THE AUTHOR.

1899

2,62.8
1 2.50

Copyright, 1899,
By Charlton Edholm

Preface.

We shall always rejoice that the First Methodist church of Oakland, California, represented by its Pastor, Rev. Dr. E. R. Dille, and O. B. Smith, invited Evangelists Crittenton and Carpenter to hold revival meetings there in 1891, and that the noted temperance orator, Colonel George Babcock, introduced us to these good men, for, although for years interested in everything that concerns womanhood, and especially resenting the injustice of the double social standard of purity, and having written many newspaper articles on Social Purity, yet, it was not until God, through his servant Charles N. Crittenton, showed us the vision of the horrors of the brothel, that we were as if by electricity shocked into the rescue work. Once as he was pleading for the girls as he so well can, he said, "Let us see what God wants you to do;" and letting the Bible fall open, our eyes rested on the Macedonian cry "Come over and help us." It seemed as though we could see the thousands upon thousands of our little sisters writhing under the cruelties and cuts and bruises and oaths and the unutterable atrocities of the brothels, and with streaming eyes and outstretched hands they imploringly cry, "Come over and help us."

Still we hesitated and said, "Mr. Crittenton, I can give everything to God but my reputation. But in this rescue work you must mingle among these de-

graded ones and I fear for my reputation." Then he said so gently, "Dear sister, don't you know it is written of Jesus 'He made himself of no reputation.' Can't you follow your Master? You give your reputation to God and he will keep it. You try to keep it yourself and you'll lose it. You follow Jesus. He is leading you." We were not "disobedient to the Heavenly vision," so upon bended knees we listened to that Macedonian cry, and ever since, the one thought of our life has been, "to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free."

But how, when a work is to be done, God opens the way! In answer to our pleading cry, "Lord, what wilt thou have me to do?" June 3, 1891, this good friend and brother in Christ wrote me a letter in which were these words: "My sister, do you know our God is going to use your pen and lips in a wonderful manner, to awaken people to the necessity and importance of going to this too long neglected class to tell them of a better way? My heart has rejoiced since I met you, and when, telling you the terrible wrongs which these poor girls suffer, I saw the sympathizing tears for your erring sisters course down your cheeks, I said in my heart, 'Truly another champion for her own sex,' and now when I read in your letter 'God helping me, I will more than ever consecrate myself to this work of rescue,' I thank God and take courage, and pray God to use all He has and continue to increase the number of men and women consecrated to this work, who with the old prophet Jeremiah will continue to cry, 'Oh that my head were

waters and my eyes a fountain of tears that I might weep [and work] day and night for the slain daughters of my people.' " Then followed the proposition to write the book. With such an inspiration as that surely one could write a book. More and more when listening to the wrongs of our erring sisters the burden became so heavy that the word of God constantly came to us, "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins," and that other command "Write the vision and make it plain upon tables that he may run that readeth it."

As the title of the book is "The Traffic in Girls and Work of Rescue Missions," we have used facts which have come under our own observation, the substance of our lectures in the churches in the form of addresses to an audience, as that has been the request of thousands of our hearers. God grant that these facts rouse America as William T. Stead roused England. When the Pall Mall Gazette containing his "Maiden Tribute of Modern Babylon" appeared, no wonder the world fairly reeled under the awful disclosures. Libertines, saloon-keepers and brothel slave traders gnashed their teeth in rage that their infamies were exposed, and the cheeks of mothers blanched with terror as they learned of the snares set for the unwary feet of maidenhood.

These facts are confirmed by the courts, by police officers, by converted procurers, by the stories of the converted girls, and by men of the world, and therefore the public may rely implicitly on the testimony submitted in proof that there is an organized, system-

atized traffic in girls. Hundreds of men, under the promise of speedy marriage, get girls to accompany them, and by mock marriage and seduction accomplish their ruin, and then enticing them into brothels, these victims find themselves prisoners and slaves. Very, very few girls are in these haunts of infamy from choice, and all are "more to be pitied than condemned." When once the American people realize that shameless men and women, these demons in human shape, make merchandise of their girls, they will arouse themselves from their strange apathy and sweep this white-slave traffic into oblivion.

It has been our constant aim to show that alcoholic drink is largely the cause of the social evil. The saloon and the brothel are twin barbarities. When the millions of Christian men vote out the saloon, or give women the ballot so they may, they will rejoice to find the reign of purity is voted in.

It has been a pleasure to quote the words of many of our great social purity reformers, and instead of reading their works and reproducing their ideas in our own language, we have chosen the more honest and more complimentary method of giving them the credit for their own writings. We heartily thank all who have aided us in the preparation of this work, and especially the writers of the descriptions of the various Rescue Missions.

To Miss Frances E. Willard, Lady Henry Somerset and Josephine Butler who have lent the benediction of their pictured faces to grace our work, we are very grateful. Their constant labors for social purity are well known, and they also stand as the leaders of

the World's Woman's Christian Temperance Union, which is proving itself such a wonderful ally in aiding the work of founding in many cities Rescue Missions.

Perhaps no book was ever so endued with a baptism of prayer, for ever since the inception of the idea, it has been made the special subject of prayer in many of the Rescue Missions and by thousands of workers, as well as the author, that "the Holy Spirit might indite every word." If that prayer has been answered, the message is God's message, and we have His assurance, "My word shall not return unto me void, but it shall accomplish that which I please." And what does He please? He is "not willing that any should perish." But He saves by human instruments, and in every city there should be a Rescue Mission, to which these dear girls can flee from the horrors of their pitiable life. But while we save one, the saloons are making a dozen more—and that too by the votes of Christian men. It is our most earnest prayer that the Christian world soon will save these precious "mothers' girls," but it can only be done by the extermination of the liquor traffic. Then, and then only, will the traffic in girls cease.

CHARLTON EDHOLM.

Oakland, California.

Prelude.

Pr[illegible]nde.

William T. Stead, the [illegible] and prot[illegible]
from human gorillas, ot[illegible] known a[illegible]
proves beyond the possib[illegible] doubt,
traffic in girls is constant[illegible] on, ar[illegible]
race-slavery is the slavery o[illegible]thel, in[illegible]
of our loveliest girls are [illegible]y thr[illegible]

His exposures a few ye[illegible] in the[illegible]
proves the wonderful power[illegible]ecra[illegible]
and ally of the pulpit in doi[illegible] and[illegible]
of London kept up the cru[illegible]
moral impurity which he so g[illegible]
scarcely be a brothel in that [illegible]
get the press to take the motto[illegible]
kingdom would soon come, a[illegible]
earth as it is done in Heaven.

The facts in the first chapter[illegible]
those published in the Pall Mall[illegible]
to show fathers and mothers the[illegible]
little girls are enveloped. "To [illegible]
armed," and not only will thous[illegible]
the greater care exercised by pa[illegible]
hope in the breast of mothers [illegible]
facts may act on the strange a[illegible]
rouse their indignation that the[illegible]
fury of a whirlwind, by the use [illegible]
nefarious traffic, and its principa[illegible]
livion. Or if they do not feel [illegible]
their own little daughters, it is [illegible]
mothers the ballot, and let then[illegible]
fearful fate.

Prelude.

William T. Stead, the deliverer and protector of little girls from human gorillas, otherwise known as lecherous men, proves beyond the possibility of a doubt, that an organized traffic in girls is constantly going on, and worse than any race-slavery is the slavery of the brothel, into which thousands of our loveliest girls are mercilessly thrust.

His exposures a few years since in the Pall Mall Gazette, proves the wonderful power of a consecrated press, the equal and ally of the pulpit in doing good, and had the daily press of London kept up the crusade against the brothels and moral impurity which he so grandly inaugurated, there would scarcely be a brothel in that great city to-day. If we could get the press to take the motto, "The World for Christ," His kingdom would soon come, and His will soon be done on earth as it is done in Heaven.

The facts in the first chapters of this book are similar to those published in the Pall Mall Gazette, and are reproduced to show fathers and mothers the awful danger in which their little girls are enveloped. "To be forewarned is to be forearmed," and not only will thousands of maidens be saved by the greater care exercised by parents, but there is a lingering hope in the breast of mothers that the knowledge of these facts may act on the strange apathy of fatherhood, and so rouse their indignation that they may with the velocity and fury of a whirlwind, by the use of the ballot, sweep this whole nefarious traffic, and its principal cause, the gin-mill, into oblivion. Or if they do not feel like coming to the rescue of their own little daughters, it is still hoped that they may give mothers the ballot, and let them save maidenhood from such a fearful fate.

MISS FRANCES E. WILLARD.

The False Employment Snare.

WHEN we say on the public platform that there is an organized, systematized traffic in girls in America a gasp of horror can actually be heard through the audience, and people exclaim, "Girls bought and sold in America!" And we say, "Yes, dear friends, girls are bought and sold in America's haunts of shame." And they ask, "In a civilized Christian land?" And we answer, "Yes, in this land of Bibles and colleges and churches and civilization." And they say, "Well, how can this be?" This can be because twelve million voters, and four million of them Christian fathers, are by their ballots authorizing two hundred and fifty thousand saloon-keepers to pour the liquid damnation of intoxicating drink down the throats of their own sons and daughters, and every one knows what is the physiological influence of alcohol. It always goes to the base of the brain, to the lower nature, and those men who are naturally chivalrous in their feelings toward womanhood, as most men are, when that alcohol takes possession of brain and heart, there leaps to the lip the unclean jest and there enters the heart the unholy motive towards women. This is proved not only in the saloons of our land where no decent women enter, but also in our banquets among the rich and cultivated, for when the cigars and wine come in, the

ladies go out. Why? Because those gentlemen know that the stories told under the influence of wine and tobacco are not fit for the ear of their wives and sisters and mothers. Then this liquor firing the blood of millions of men patronizing the saloon makes the demand for girls, and there are men and women whom the dictionary calls procurers, but whom we call fiends, who go over this country from one end of it to the other and lure and snare little girls and bring them to our large cities and actually sell them in haunts of shame.

One of the favorite methods of these demons is the false employment snare.

We shall never forget a story told us by a little fourteen year old girl, whom we met in quite an aristocratic haunt of shame. As we stood in the doorway of that gorgeous parlor a sight met our gaze that thrilled our hearts with horror. There sat eight or ten of the most beautiful little girls I had ever seen, and I don't believe one of those girls was over sixteen years of age, and some were not more than thirteen. And as I looked at them dressed in their short dresses just as mother used to dress them to send them to school, with their hair braided down their back, just as mother used to braid it, I could think of nothing but a lot of little lambs waiting for the slaughterer's knife. And, dear ones, if some one had taken a knife and drawn it across the throat of every one and left her weltering in her blood upon that splendid carpet it would not have been one ten-thousandth so bad as what she was waiting for. And as I looked at them I thought of a little girl I have up in

heaven who, if she were living, would be about the age of one of those girls, and I pressed my hands across my heart and said, "O God! what if it were my little girl." Then my heart broke for the mothers of those girls. It seemed to me I could see them in their lonely homes all over our fair land, sitting by their desolate firesides, like Rachel, weeping for their children and "will not be comforted because they are not."

If you could see these fathers and mothers and brothers as they come to our Missions, seeking for their lost loved ones, how your hearts would break. They come to our Missions and peer into the eyes of every girl to see if they can find their little girl. But she is not there. Then they go to the jail. And, oh, father, mothers! Think of going to the jail to find your little girl! And they hear the oath that would curdle your blood in your veins, and the obscene song, and they would be almost glad to hear even such words from the lips of their darling, for they want to find her so much. But she is not there. Then they go to the charity hospitals, for, alas! alas! the 250,000 saloon-keepers of our land, and their partners in business, the voters, and four million of them Christian voters, are sending not only our boys but our girls to the charity hospitals at the rate of thousands every month,—for there are in New York city alone one thousand nameless graves of girls every month,—and these fathers and mothers and brothers bend down over each emaciated face to see if in it they can trace any resemblance to the child whose head was clasped so fondly against their hearts a few years ago. But

she is not there. Then they go to the morgue. Ah! death has no terrors for these fathers and mothers and brothers. How glad they would be if underneath that grewsome sheet they could find their darling. And they pull back the sheet off this corpse and look at it, and that corpse and look at it, and every corpse in that morgue has to be uncovered to see if one among them is the little girl who, years ago, knelt, just as your little girls kneel at mother's knee, and clad in snowy nightrobes, no purer than the childish heart, and tenderly prayed:

> "Now I lay me down to sleep,
> I pray the Lord my soul to keep,"

but she is not there.

Then they come back to our Missions, and they put pictures in our hands, and say: "There's the picture of my darling. You will always look for her, won't you?" And we say: "Yes, of course, we will always look for your darling, and maybe we can find her." Then they pour out their sorrows in our ears, as one woman did to me when she said: "Oh, Mrs. Edholm, I can't stand it, I can't stand it. How glad I would be if I only knew my little girl were dead. But every night since she went away father and I, we put the lamp in the window, and we leave the door unlatched, and we say: 'Oh, she will surely come tonight.' And we go to bed, and we listen—and listen—and listen for the footstep that never comes, and I cry, and sob, and pray, and say: 'O God! if my little girl only were dead, how glad I would be.' I would dig her grave with these hands that love her

so. I myself would take the shovel and heap the clods across her pulseless heart, if I only knew she were buried safely underneath the ground. But what awful atrocity is being heaped on my little girl down in some haunt of shame, and Mrs. Edholm, I can't stand it, I can't stand it."

And they can't stand it, beloved, and I can't stand it, and that's the reason why this book is written, to tell the fathers and mothers in this land that there is an organized traffic in girls, and your little girl is not any more safe than any of the 46,000 that are every year trapped in houses of shame, that being warned in time your daughters may escape.

And I stepped up to one of these girls in that haunt of vice and I put my arm about her and said, "Dear child, does your mother know you are here?" And, oh! that cry of pain I will never forget. Sometimes I hear it in my sleep even yet and I wake up and I don't sleep any more that night—as she said, "Oh, mother's heart would break if she knew I were here."

"Well, won't you tell me how you happened to come?"

She said, "Well, we lived on a farm up in the northern part of the state and there were a good many of us, and papa had a pretty hard time to get along, and I just thought if I could get a good place at housework in the city I could send most all my wages back to papa and that would help him so with the rest of the little ones. So I watched the city papers and I saw an advertisement where they wanted girls for housework and I wrote to the man and I told him I wanted a good place so I could help papa and he

wrote right back and he said, 'Yes, he had a splendid place for me and if I would only come on a certain train he would meet me and take me right to the place where I was to work.' And I did come and he did meet me and he brought me here, and I've been here ever since."

I believe of the 230,000 erring girls in America three-fourths of them have been ruined by some piece of treachery just as this child was.

And when that procurer put that trembling little fourteen-year-old girl into that haunt of infamy and the key was safely turned on her and she was a prisoner and slave, he received his price for her. And what do you think it was, dear friends? Oh, fathers, mothers, what do you think your little girls are worth in the shambles of shame?

We who press them to our hearts say, "Surely they are worth a million dollars." Ay! to us who love them they are worth a million worlds, but in the haunts of shame of New York, Chicago, San Francisco and all cities of our land they only bring from twenty-five to fifty dollars. Why, you would pay more than that for a Poland-China pig, and a horse that would not bring more than that would not be a thoroughbred. And yet our American girls are being sold at the rate of over one hundred every twenty-four hours by these devils in human shape.

Then I said to this little girl, "Well, child, I don't believe you want to stay here, do you?" and she burst into tears and said, "Oh, no, this life is a perfect hell upon earth."

And that is what they all say. I know people

often say to me, "Are not the girls there because they want to be? Don't they tell the men that?"

Yes, they do tell the patrons that because the keepers of the houses command them to, and they are prisoners and slaves and have to say whatever they are told to say, but I have talked with thousands of them and I've never seen one, I don't care how drunk or how degraded she were, but what if I put my arm about her and talked to her kindly of mother and the old home but what she would burst into tears and say as this child said, "Oh, this life is a perfect hell on earth."

Then I said to her, "Wouldn't you like to come with us, dear, to the Rescue Mission? Hundreds of girls have been saved there and been taken back to mother's arms and mother's Jesus, and wouldn't you like to go, too?"

"Oh, I should be so glad to go," she said.

Then I stepped up to the keeper of the house and said, "We are going to take this little girl with us to the Rescue Mission. She doesn't want to stay here any longer."

And, beloved, you would have thought that woman, in the memory of her own days of childish innocence, would have been so glad to have had that little girl escape from that horrible place. But this is what she said to me:

"Indeed, you won't take her, she owes me six dollars, and either she will pay it or some one else will pay it."

There we were, face to face with a slave traffic. Ah, we thought when we freed the negroes in this

country we had put slavery under our feet forever. And we sing about our beautiful flag, "Old Glory," that "waves o'er the land of the free and the home of the brave."

But, oh, beloved it is not so! There is a slave trade in this country, and it is not black folks this time, but little white girls—thirteen, fourteen, fifteen, sixteen and seventeen years of age—and they are snatched out of our arms, and from our Sabbath-schools and from our communion tables. Shall not the Grand Army of Reform—composed of the Church of Almighty God, the Woman's Christian Temperance Union and all other divisions of the temperance army—join with these grand Prohibitionists, who steadily vote first, last and all the time against the saloon, and rise as one man and blot out the liquor traffic by the ballot instead of the bullet? Then this infamous traffic in girls will cease.

Then, we rescue workers did not dare to leave that child long enough to go for a policeman, for we knew the moment our backs were turned a glass of whisky would be forced down her throat, and when we would return with our police officer, the cruel alcohol would have done its work, and she would have forgotten about mother and about Jesus and would not want to go and you cannot force any one even out of a place like that. So we went down into our own pockets and handed the six dollars to that slave keeper and took that little girl with us to the Rescue Mission, and there through the blood of the Lord Jesus Christ that cleansed you and cleansed me, she was cleansed, and to-day she is a happy wife and mother.

But, oh, friends, the rescue workers are as yet so few that while one is being saved there are hundreds of our precious little sisters who are weeping their lives away in haunts of shame and crying out to us as one girl did to me in Cleveland, when at the National W. C. T. U. Convention a party of consecrated white-ribboners left the beauty and light and music and oratory of that great meeting, and with love in their hearts went into the houses of shame to tell the girls of the Jesus mighty to save. To our astonishment we found the doors locked against us. In one place we talked through the lattice work, with a young, beautiful girl, and I said to her: "Unlock the door, dear. We just want to tell you about Jesus, and mother and home." With a weird cry that always haunts me when I stand before a Christian audience, she wailed out: "I can't open the door. It is locked and the mistress has the key, and no one can enter or leave this house unless she permits, and we girls are prisoners and slaves, and why don't the Christians come and let us out?"

And, oh, friends, why don't we go and let them out?

There are estimated to be in this land twenty million Christians, and if twenty million Christians can not rescue 230,000 erring girls surely the religion of the Lord Jesus Christ is a failure. His religion is not a failure, but we have forgotten to do what He said, "Go ye out quickly into the streets and lanes of the city and bring in hither the poor, and the maimed, and the halt and the blind."

Such instances as the above could be multiplied by

the hundred, and as a piece of corroborative evidence, read the following from the St. Louis Republic:

TRAFFIC IN GIRLS.

CHARGE MADE BY THE RESCUE SOCIETY OF AUSTIN, TEX.

(Special to the Republic.)

Austin, Tex., May 23.—The Woman's Rescue Society of this city charges that the proprietor of the largest house of ill repute is securing girls for her purposes through the help of her mother, who is alleged to live in Kansas City, Mo. She, it is said, offers working girls remunerative employment at her daughter's residence in this city. The Rescue Society has the names of five girls brought here in that way, one of whom rebelled when she discovered the nature of the work she was to do, and has secured, through the society, a good home.

Once at one of our meetings in a large city, under the auspices of the Young Men's Christian Association—that grand organization which is doing so much to save girls by converting men—the secretary of the Association arose after the delineation of the scenes of this chapter and said, "Every word Mrs. Charlton Edholm says is absolutely true. One time I saw advertisements in all our city papers of 'Girls Wanted to learn stenography and typewriting with positions assured them at the close of the term,' and being suspicious of evil underneath the cleverly worded advertisement I myself began to investigate and I found the address given was one of the gilded palaces of shame, and several girls told me they had been trapped to that awful place by that means."

Surely when fathers and mothers and girls know these things infinite care will be taken to foil these

vultures, and if a father or mother cannot go with their daughter to the city to see to it that her employment is a proper one, they can at least write to the Secretary of the Woman's Christian Temperance Union, or the Secretary of the Young Woman's Christian Association, and ask them to investigate advertised places, and also to keep a motherly oversight of their dear child. In this way thousands of girls have been saved from falling into this pit of ruin.

The Young Woman's Christian Association makes a specialty of this preventive work, and through their efforts in finding honorable employment and their homelike but moderate-priced boarding houses for girls earning small wages, they are saving thousands of girls from snares set for them. May God bless them in their beneficent work.

More and more does my heart throb for the innocent girls who are so unsuspectingly walking to their doom, and I beg every reader to circulate this book of warning in every means in their power. Every half dollar used to buy this book and give to fathers and mothers will indeed be the "Lord's silver" used for His service, for there is no truer saying between the lids of the Bible than these words, "My people perish for lack of knowledge," and one of the greatest joys of my life is the large number of fathers and mothers who wring my hand and say, "We are so glad if these things are true to know them, for now we can warn our girls in time." And many a little girl from ten to fourteen years of age has said at the close of the meetings, "Oh, Mrs. Edholm, I'm so glad you have told us about these wicked men who

sell girls to be prisoners and slaves, and I tell you, there will not any bad man get me, because I'm going to be so careful."

And so these girls will be careful when they know these dangers, and let us every one help to warn them.

Once when I was in the hospital in a great city the superintendent taking me to the ward where girls were slowly dying of those awful diseases which fill our hospitals with men and women actually rotting to death, said, "In six months there will not be one of these girls left. Every one of them will be filling a nameless grave in the potter's field," and as I looked at their poor, decaying bodies and agonized faces, I could not weep that their bondage was so soon over, for I knew Jesus was a most pitiful Saviour who said, "Neither do I condemn thee," and He knew that Isaiah's wonderful words were true of these poor girls, "This is a people robbed and spoiled. They are all of them snared in holes and they are hid in prison houses; they are for a prey and none delivereth; for a spoil and none saith, Restore," and therefore He said, "Harlots and publicans shall sweep into the Kingdom before many of the self-righteous," And so I could not weep for them, but when I said to myself, "O God! whose mother's girls are going to take their places?" it seemed as though a dagger went to my heart and I prayed, "Dear Jesus, let me help to warn the girls in time and save them from the haunt of shame, the charity hospital and the pauper's grave." WILL YOU HELP?

The Snare of the Mock Marriage and Seduction.

AMONG the many methods used by procurers to trap girls in houses of shame is by courtship, and a false marriage, or seduction under promise of marriage. Many of these procurers are professional seducers and boast of the many innocent girls they have ruined in the course of a year.

These men go out into the country districts and under the guise of commercial men board at the best hotel, dress handsomely, cultivate most captivating manners, and then look for their prey. Upon the street one of these men fancies a pretty girl and in some way becomes acquainted. Then begins the courtship. Did you ever think, dear friends, what an easy thing it is to secure the affections of a little girl from thirteen to sixteen years of age? It's the easiest thing in the world, for we have taught our girls from the time they were babies that the one end and aim of their existence is to marry, and the little heart is just pining for love, and so when this fine-looking, apparently wealthy stranger pays her marked attention, invites her to drive and walk and attend theaters or other places of amusement with him—and if the girl is religious he often goes to church and prayer-meeting with her to throw her and her friends off their guard—is it strange that she flatters herself she has made quite a "catch," and feels full of pride and love

at the happy future that is awaiting her? Then some evening this trapper of human prey says to her very lovingly, "Now, darling, we will jump on the train and go to the nearest large city and we will be married as soon as we get there and we will be so happy." Sometimes arguments are presented by the girl which are always overcome by the sophistries of the skillful deceiver, and trusting him implicitly as her betrothed lover she unwittingly goes to her doom as an innocent lamb to the slaughter.

When they arrive in the city there is a mock marriage performed, for these men always have their accomplices, and the child-bride is taken to a haunt of shame which she has been told by her pretended husband is an elegant boarding house.

How many girls have sobbed out to me the story of one little fifteen-year-old girl, who having been deceived in this way said, "Why, Mrs. Edholm, when George first brought me here we were so happy, and the lady in the boarding house was so kind to me. And after a few weeks George went away, and didn't come back, and I just cried and cried and cried, and the landlady said, 'You needn't cry any more, George won't ever come back.' And I said, 'Oh, yes, George will come back, I know he will. Why, George is my husband and I'm his wife, and we love each other, and I know he will come back.' And she said, 'Well, he won't come back. I've paid George $25 for you, and you belong to me now, and he has gone back to the country to get some other girl.' "

Oh! beloved, can you imagine any greater horror than that of this trusting child-wife, as she realizes

she is a prisoner and a slave in that den of shame? And such slavery! the blackest that has ever stained human history. Shut up beyond the reach of friends —for no letter she may write finds its way beyond the doors of her prison house. Should she call a police officer the chances are he is receiving bribes from her keeper and he will not help her to freedom. Is it strange that soon she eagerly drinks the wine that is constantly offered her and sometimes actually forced down her throat, and smokes the cigarette with its benumbing effect of opium and tobacco, so that under the influence of these fatal drugs she may forget her awful fate and hasten her early death, for surely no hell in the other world can be more dreadful than a house of shame in this world.

And then we good women and men as we see her poor, painted face peering out between the lace curtains of her dread abode, or meet her on the street, we draw away from her and say, "Oh! I guess she is there because she wants to be."

Never say it again, beloved. Would your little fifteen-year-old girl be there because she wants to be? And you draw back and you say, "Oh, no, no!"

And I say, "Neither is the little girl of any one else there because she wants to be." I've talked with hundreds and hundreds of these girls and I've never found one that deliberately entered the life from choice. Many stay in it even after we offer them freedom, but I firmly believe the reason is because they have acquired the fatal appetite for liquor, tobacco, opium and cocaine and they know these drugs must be abandoned if they come to a rescue home, and

they feel they cannot break these terrible chains that bind them.

It is also true that when the girls go back to a life of shame after a time of reformed life, it is because of these awful appetites and the cursed saloon that constantly tempts them to their fall. Surely, surely any Christian man who votes for the saloon must know that he is helping to push these precious little sisters back into lives of shame, even when they are trying with all their might to rise out of their degradation.

A man who, seeing a woman climbing painfully up a craggy precipice should kick her down again to the depths, would be called a brute, and yet our good men who vote for the saloon are kicking back into these hells of shame our dear girls who are trying so hard to reach the heights of purity.

To return to the snare of the mock marriage, a converted procurer told one of our rescue workers that he himself had gone through the marriage ceremony twenty times and every time he sold the girl into a house of shame.

Another piece of corroborative evidence came from a railway conductor, with whom I conversed on one of my trips. After reading the former edition of our book, "The Traffic in Girls and Rescue Missions," he said: "Mrs. Edholm, I wish that every father and mother in America would read that book, and I thank God somebody has written a book like that, for I've been a conductor on this line for many years and an elder in the Presbyterian church also for many years, and I can't begin to tell you how many girls, thirteen, fourteen and sixteen years of

age, I've seen on my trains that I absolutely knew were being taken to the large cities along my route to be sold into houses of shame. And yet, though my heart was breaking for them and their parents, what could I do about it? Oftentimes I would watch my chance and when the procurer would go into the smoking car I would sit down beside the girl and tell her she was being snared to her ruin. But I couldn't make her believe that man was a scoundrel and she would look up in my eyes with the utmost confidence and say, 'Oh! no, Jack wouldn't do that. Why, I love Jack and Jack loves me and we're going to be married just in a little while, at such and such a city.' And I couldn't make her believe any differently. But if years before her father and mother and preacher and Sunday-school teacher and public school teacher had read this book and told her of these snares, she and thousands like her would have been saved from that life of horror."

So well known is this traffic in girls among men, that I have never addressed an audience that some man has not said to me: "Mrs. Edholm, every word you say is true as to the means used to secure girls for this nefarious trade, and you couldn't begin to tell half the atrocities practiced upon them nor their utter helplessness when in the life."

And I have never spoken even in a place so small as a country cross-roads, but the women, before I would get out of town, would say. "Mrs. Edholm, what you say about girls disappearing as though the earth had opened and swallowed them is absolutely true. Such a girl disappeared here a few years ago,

and all her mother could ever find out about her was that she got off at a certain city." And then they said so pathetically, "and that mother, when her girl disappeared, had hair as black as jet, and now it's white as snow, and she is just a walking skeleton and she looks as though she had not slept a whole night since."

Ah! neither had she, for mothers don't sleep well when their darlings are in houses of shame.

SEDUCTION

is one of common methods by which girls are started to the house of shame. When one tries to write on this subject righteous indignation makes the blood leap through the veins in red-hot waves and the hands clench in avenging anger, and if about the neck of this Judas he, too, would "go to his own place" without the chance to ruin another victim. And yet there are hundreds of men, and many of them mingle in refined society, who are professional seducers, and among other men boast of the number of beautiful girls they have ruined. There are men, who in their clubs bet on the virtue of a girl as men would bet on the speed of a horse, and some villain deliberately wagers that in a given time he will have accomplished her ruin and then at the expiration of the months or weeks he returns to his club in high glee, and tells "the fellows" all about it—the drugs used, the liquors employed, the vows of marriage sacredly promised, the blackest of lies told, the tenderest kisses and caresses bestowed and—at last, the girl basely deserted or turned over to the keeper of a house of

shame for twenty-five dollars, there to undergo such atrocities as would make even devils weep, and his child to be born in a brothel. Then the fellows laugh and clap their hands, and raising their wine-glasses give "three cheers and a tiger" for their companion, who has redeemed his bet, while the poor girl—and there are thousands of such victims—is either in a rescue mission, waiting in unutterable anguish for the hour of agony when her little child—his child—shall be born, or in a house of shame in its horrors which rival hell.

And yet this story is told every day in the year and all the years of the century. This habit grows on a man like any other bad habit, and at last it is impossible for him to be true to any woman, and in a number of years he will have ruined hundreds of girls. I have heard a noted Evangelist tell on the platform of a professional seducer who was so proud of his exploits that he kept regular book account of the girl's name, residence and time of her ruin, and at last brought to justice he showed the book and confessed that he had ruined over four hundred girls. Many such monsters are walking our streets every day, and whose little girl is absolutely safe? Is yours?

And yet we cannot believe men would do these awful deeds if they were not inflamed by the cursed drink. Men are naturally loving and tender towards womanhood, but when the brain is dazed, the conscience smothered, and the passions aroused by drink, it is not strange that forty-six thousand girls every year is the tribute of maidenhood we lay on the altar

of the licensed saloon, laid there, alas! alas! by the very fathers and brothers of these poor victims.

It is a common saying in rescue homes that in nine months from the beginning of the beer picnics in the summer time every bed in the house will be taken with these poor expectant mothers. Many and many a girl traces her downfall to the innocent (?) glass of wine or beer which her lover persuaded her to drink. So well recognized is the connection of intoxicating liquors with a life of shame, that Dr. Sanger, in his great work, "The History of Prostitution," speaks of the orgies under the influence of wine as being unspeakably hideous.

Once in a large city it was determined that no more beer at a dollar a bottle, and champagne at five dollars a bottle, and other liquors at proportionate prices, should be sold in houses of shame, and the keepers of these houses went in a body to the mayor and told him they could not carry on their business unless allowed to sell liquor. "Why can't you?" asked the mayor. "Because men would not do such things if they were not under the influence of drink, and we must sell them the drink or our business is ruined," was the significant reply, and I ask the four million Christian voters, as well as the millions of good fathers who profess to love their girls, if they will longer have a partnership interest not only in saloons, but in houses of shame, by voting for any party that licenses the sale of drink.

The extreme youth of these seduced girls is most pitiable. I remember in one of our Rescue Missions, at one of the meetings of the Board of Managers, and

they were holding the babies, and cooing over them, as women always do, a little thirteen-year-old mother said to the lady who held her baby, "Won't you take care of my baby a little while, and let me go out and play with the other girls on the sidewalk?"

Another little thirteen-year-old mother in Kansas, who had been seduced by a married man, and the father of three children, when her baby was about four weeks old, so little did she understand the duties of a nursing mother, that she said to her own mother, "Now, mamma, can't I go back to school again next week?"

It is no wonder that when that little school girl in short dresses, and with her hair braided down her back, stood up with me in a big church full of people, the tears dropping from her own eyes on her baby's face, that the audience was so moved that a very cyclone of handkerchiefs went to the eyes of fathers and mothers as they thought of their own thirteen-year-old girls, and at the close hundreds of men and women crowded forward to shake that little mother's hand and kiss her baby, and say to her, "Courage, little sister! though you have been deceived and deserted by the father of your child, we will help you to care for the little one, and you shall not be driven into a life of shame."

I said to this little girl: "Pearl, won't you go with me to one of our Rescue Missions?"

She replied as she fondly looked into the face of her baby, "Yes, if you won't take my baby from me, for I can't give him up if I starve."

The tears filled my eyes and I said, Thank God!

for such bravery and womanly heroism and mother-hearted devotion, that child-mother willing to brave all the scorn of the world, to battle for bread for herself and child, but "You mustn't take my baby from me,"—Oh, the divinity of motherhood! And as I have seen hundreds of girls do the same loyal, brave right way, and I think of my own life and how I have always been sheltered and shielded when my little ones were born, I feel as though I were not worthy to kneel and unloose their shoe latchets; thank God, that the Lord Jesus Christ helps these precious girls to care for their babies through our Rescue Missions.

Oh, friends! friends! shall we push that little betrayed mother and her baby down into a house of shame, while we invite her child's father, who has deserted his own flesh and blood, into our parlors, to court our own beautiful daughters? No. No, thank God! Christian hearts are thrilling with pity for these wronged ones, and in these rescue missions they are being helped into lives of purity and self-support. And thank God, too, that the standard of purity for men is being raised so that libertines are finding the parlor doors of Christian homes more and more closed against them, and our girls in the majesty of their pure womanhood are saying to such suitors, "No. I have kept myself spotless for my marriage day and I demand purity of heart, lips untainted by the odor of tobacco or drink, because I give these, and the place for you to find a wife if unreformed is in a house of shame, and if reformed in a rescue mission."

We find the girls places for honest work, and often some good man falls in love with one and offers

marriage and a home for the mother and the little one. And as our girls stammer forth that they are not worthy because having sinned, and the very existence of the child being proof, these fellows are manly enough to say, "Well, darling, you are not half so bad as I, because you fell under promise of marriage, and would gladly have been a wife, if that scoundrel had not deserted you—but I! I have wronged a girl and then basely deserted her. I have been the base deceiver, and somewhere in the world—may be in a haunt of shame—I have a child who would have starved for anything I have done for it. You have been noble enough to care for your child, while I have neglected my own flesh and blood even when making a large salary, and I might have sent the mother of my child some money for its food, but I've been coward enough to let her bear the disgrace and infamy and struggle as a woman must struggle with her pittance of wages to support my child. And you are a thousand times more noble than I. Nor is that all; you were betrayed by a lover who swore most solemnly that he would marry you, and you have never sinned with any other. But I, not content with betraying an innocent girl to infamy, I have frequented houses of shame, just because I wanted to—not because I was deceived or snared into sin as you have been, but just because I did not have manliness enough to conquer my own vicious desires. But unworthy as I am, if you will take me for your husband I will lead a good life and be true to you. You are certainly not half as bad as I am."

And neither is she. And when men themselves

thus confess their lives, and hundreds have so confessed to me, shall Christian people damn to the haunt of sin the little child-mother who, having been betrayed, wants to do right, but receive with open arms her black-hearted seducer who has not even reformed, but makes a boast of his immoral life? Thank God, public opinion is changing and even a man in the United States Congress finds that the prayers of women, against his life of lechery and betrayal, and the desertion of his own flesh and blood, are mighty enough to keep him from another election and that position of honor which he so long disgraced.

The Snare of Drugs.

ONLY those who are in the hand-to-hand rescue work have any conception of the large number of girls who are drugged to their ruin. Men intuitively know that girls are naturally modest, and while sometimes the hilarity of youth makes them foolish enough to laugh loud and talk loud on the streets and act in an unbecoming manner, yet they would shrink with horror at the thought of any criminal action, and therefore these procurers call to their aid various kinds of drugs.

As usual, alcohol in the shape of wines, beer and the stronger liquors plays a prominent part. The wine rooms of our larger cities—kept open by the votes of Christian men—are sending not only our boys but our girls to the depths of degradation. I myself have visited them in many cities and have seen these young couples from elegant families, in private dining rooms, sipping their wine and beer and singing indecent songs, and indulging in actions not at all befitting a parlor, and all rescue workers know just what such a scene means—that this is one of the favorite methods of recruiting the ranks of shame. Every one knows what is the effect of mixed drinks, and these wily men know how easy it is to get a girl so under the influence of drink that as some one has said, "She sees double and thinks half," and her brain being benumbed, conscience deadened, and the blood on fire

by this cursed drink, she goes down and down and down. When she awakes from her drunken condition and realizes her disgrace, perhaps she remembers how her mother may have said years ago, "Well, if my girl ever does fall, she need never darken my door again"—words hastily uttered and not really meant—but the devil brings them to her remembrance and she does not dare go home, and the keeper and the girls and the patrons of the house of shame confirm the argument with all their power, saying, "Well, you know you are ruined, and your folks will cast you off, and you'll be kicked out of society, and you might as well stay here and do as the others do." Alas! there is too much truth in what they say, and she, poor child, a wounded dove amid a pack of vultures, with aching head and heart, almost crazy with remorse, accepts the glass of wine proffered by the keeper, "to soothe her nerves," and is lost. The traffic in girls could not be carried on without the traffic in drink.

But these unscrupulous men also use other drugs beside alcoholic liquors.

A converted bar-tender in a large city told me one time, "Mrs. Edholm, I believe I am a converted man now, and that the Lord Jesus has accepted me and I will dwell with him forever, but when I realize how many girls I have sent to houses of shame, I wonder if God ever can forgive me, and I would give my life if I could undo it.

"When I was a bar-tender for years in a saloon with wine rooms, these procurers used to come there, and often I've seen one of these men bring a beautiful girl

to the ladies' entrance, and of course he would try to get her to drink wine or beer, but oftentimes having been brought up in a Christian home, or having signed the total abstinence pledge in the Sunday-school,—for you W. C. T. U. women have done so much for the children by having temperance taught in the day schools and Sunday-schools,—and she would refuse to touch the wine or beer, then he would wink at me, and I knew that meant an extra dollar for me, and I would drop a little drug into whatever that girl had to eat or drink, and in a few moments she would be unconscious and that fellow would have a carriage drive to the door, that girl would be placed in it and driven right straight to a haunt of shame; he would receive his twenty-five or fifty dollars, and that girl would be as surely lost as if the earth had opened and swallowed her. Hundreds of times I've done this, and, Mrs. Edholm, do you think God can forgive me?"

I don't wonder that he asked if God could forgive him, for if it had been your little girl you would have kissed his feet if he had only sent the dagger to her heart and let her pure spirit go to her Saviour,—but to send her to that hell upon earth—the brothel—and yet for the crime of murder he would have been hung, but for this unspeakably atrocious crime, our law-makers, themselves the fathers of little girls, think a paltry fine, or at most, a few years in the penitentiary, full reparation for the ruin of their daughters. As a little piece of corroborative evidence, a girl in the telephone office of a city, heard this conversation over the wire, the voice of a wealthy and well-known

business man: "Give me such a druggist." The girl rings up the number and is an unwilling listener, as the business man says, "Send such and such drugs to a certain house of shame. We are going to have a great tea-party there to-night; fresh little girl from the country. Ha! ha!"—and the laugh sounded to the horror-stricken ears of the girl like the laugh of a demon.

The next morning the same business man rang up the same druggist, and this time the laugh was turned to an oath as he angrily demanded, "What stuff did you send up there last night? It didn't make the girl unconscious at all, and she fought like a tiger half the night. Next time you be sure and send the right stuff."

The telephone girl sat there almost paralyzed as she realized the horrible wrong perpetrated on that "little country girl," but with streaming eyes she told me the story saying she would swear to its truth, and she said, "For God's sake, put it in your book and warn the innocent girls of these wicked things." And I tell it to you, beloved, that your beautiful daughter may not meet such a cruel fate. Do not fancy she is absolutely safe because reared in a Christian home, for thousands of these poor victims have been snared from Christian households, and are no more there by their own consent than you or I would be.

Another story told me by a Salvationist, a converted convict, but for years he has lived an exemplary life. In his former life he knew the depths of wickedness, and after his conversion would often meet

his old companions in crime. At one of our meetings he grasped my hand and said: "Mrs. Edholm, every word you say about snaring girls is true, and you can't paint it black enough." Then he related to me the following scene from real life:

Meeting one of his old companions he said to him, "Hello! Frank! What are you doing now? Are you still in crooked business?"

"Well, hello, pal. Yes, I'm still in crooked business, but I'm not stealing folks' property any more like you and I have done, for that's too dangerous. You know they jerk you up and put you in the penitentiary for stealing their money. I'm in a safer business, I'm stealing girls."

Said the Salvationist, "What in the world do you mean, Frank? Stealing girls?"

"Ah! you know what I mean, it's common enough. Getting girls for the market. It's just the easiest thing in the world. You see I'm working for Kitty L—, a brothel-keeper in such a city, and she pays all my expenses and gives me sixty dollars a month and from twenty-five to fifty dollars for every girl I send her, and I tell you I'm making money," and he displayed a large roll of bills.

"Well, how do you get at it?"

"Pshaw! it's easy enough, those girls are as green as grass. I go out into some of these country towns and pretend to be a drummer and stop at the best hotel and then watch for my pretty girl. There's just two things I find out. First, whether she has a father or brother that knows how to handle a shotgun, for I don't want to get my head blown off for any

girl, and second, I find out if she is under the age of consent, for those W. C. T. U. women have put some fellows in the penitentiary for getting girls below the lawful (?) age, and I don't want to go behind the bars. But if I find out she is a motherless girl or the daughter of a drunkard—who wouldn't care what became of his girl—or the daughter of a widow, and that she is a day over the age of consent, then I begin my work. If she's a church girl I play the pious act for all it's worth, go to church and prayer-meeting with her, and they are the easiest kind to fool because they think I'm religious and wouldn't do wrong for anything and they never 'get on' to my scheme till it's too late. Most all these country girls want to go to the city to work and so I play the 'employment' racket to perfection, and some evening when I'm sitting beside her I take out of my pocket a letter from Kitty, who I pretend is my sister, and I read it to the girl. It begins, 'My Dear Brother Frank,' and then she tells me a lot of home news and then says, 'Oh, by the way, haven't you found that nice young girl you are going to send me for a companion? I wish you would hurry and find her, I'm so lonely here. Husband is traveling all the time and I want somebody for company. Tell her I don't want to make a servant of her, but I just want a nice ladies' companion and I'll take her to parties and the opera and treat her just as though she were my daughter, and I'll pay good salary, too. Now when you find a pretty girl just pay her fare and send her along, telegraph me and the coachman and I will meet her at the train and bring her right to our beautiful home.' "

Here he stopped to laugh, and then said, "And you ought to see that girl 'tumble to the racket.' Why, she is so anxious to get that place, and her eyes snap with delight as she says, 'Oh! do you think I would suit your sister?'

"And I look at her beautiful face and figure and say, 'Yes, indeed, you will suit my sister.' And then I whisper to myself and put twenty-five dollars into my own pocket, and the next train sees her on the way to Kitty."

The Salvationist said, "My God! Frank, you haven't got that low, have you?"

"Ah! what you givin' us! a fellow has got to get the stuff some way, and this is the best crooked business I've struck yet. Sometimes you have to pretend you're going to marry the girl. You see it's an easy thing to make these little fifteen-year-old girls love you. Just take them buggy riding a few times and talk sweet to them and they would give their life for you. But as you say, this love business does make a fellow feel mighty sneaking mean. I tell you the last girl I sent Kitty, I had to get her that way, and she was a little orphan thing and just longing for somebody to love, and to love her, and I told her I did love her and I kissed her tears away when she told me about how lonely she had been since mother died, and I told her I would marry her and we would be so happy. And so I told her just to go down to my sister Kitty's and get her wedding clothes made and I would be down in six weeks to marry her. And she was so happy and trusted me so, and clung about my neck and whispered between her kisses, 'Now do

hurry, darling, for every hour will be an age until you come, and I love you so—I love you so,'—and I tell you, Jack, I just wished somebody would blow my head off for such a devilish piece of business."

"Oh! Frank, did you really send her?" said the Salvationist.

"Of course I did, and Kitty told me they had the d—l of a time with her for she fought and cried so, but Kitty said she was so pretty she would give me fifty dollars for her, and that a big, rich man paid her five hundred dollars for her. Poor little thing! It's a shame, for she loved me so!"

"And," continued this devil in human form, "say, Jack, why don't you go into this business? I understand you joined the Salvation Army, but I guess that 'old Satan' is making you have a pretty hard time of it, for your clothes are ragged and folks tell me you are just living on bread and water. Now I'll set you up in business and give you the same money Kitty gives me and you could make 'your pile' in no time, for you're such a good-looking, magnetic fellow. You're too chicken-hearted I guess to work these schemes, but you could work the drug business to perfection. You've got to do that once in a while when you can't get a girl any other way. And I often use a little powder—I'll give you the address where you can get it—and then I rub it on my hands and my handkerchief, and some evening when I am sitting beside the girl I caress her face a little with my hands, on which is the powder, and take my handkerchief saturated with the powder, and say: 'Oh, I beg your pardon, but there's a black spot on your face,'

and I pretend to wipe it away, and in a few minutes that girl is as completely under your control as though she were hypnotized and you can do anything you please with her—and I tell you, Jack, you had better get right in with me."

In a perfect horror the Salvationist said, "Well, Frank, you know I've been a thief and gotten two terms in the penitentiary, but I came out of a Christian home. My father and mother and two sisters are as good people as ever lived, and when I think of my beautiful sisters do you think I could treat any other fellow's sister that way? Bad as I've been, I never wronged a girl, and I confess to you I am hungry—almost starving—I haven't had a square meal for six months for it's almost impossible for an ex-convict, even if he is a Salvationist, to get a job of honest work, and I can't expect the Salvation Army to feed me—and I am hungry, but God give me grace enough to blow out my brains before I ever dishonor a girl, or procure one for a house of shame. And another thing, I'm going right to the Chief of Police and tell him every word you have told me, and we will see if such things can go on in a civilized, Christian land."

With an oath the man sprang at him, and said as he drew a weapon, "You'll squeal on me, will you? Well, dead men tell no tales." Then laughingly laying down the pistol he said: "Pshaw! there's no use to kill you for then I would get into jail, but the police can't touch me. You are a jail bird and they won't believe a word you say even if you are a Salvationist, and you've got no witnesses, and if you had you would have to prove your case and produce your

girls, and that you can't do for I would telegraph to Kitty to send them to some other city, and she would do it, and you nor their folks could ever find them. We are not fools, we know how to cover up our tracks so you can't catch us, and as long as the girls don't know any better than to believe the smooth stories we tell them, and put themselves in our power, nobody can save them."

Ah! how true are those last words. The only way to save these girls is to warn them in time. Now listen to a little more evidence I secured along this line. Twice in my meetings I told this story and each time a beautiful girl came up to me, and sobbed forth on my breast that she had been ruined by that powder, for I described exactly her own condition as its effect. One said, "I was betrothed to a man in whom I had every confidence, but he used that powder—for he knew I would die before I would lose my virtue, and this little child owes its existence to that awful drug."

Another was a Salvation Army officer who said that she had been going to a physician's office for treatment and she said, "With that drug I was overpowered and though perfectly conscious, everything was like a nightmare to me and I could not lift voice nor hand to prevent the frightful wrong. But I knew my heart was as pure as ever, and I know Jesus will not hold me guilty of sin for I was powerless as a baby."

Surely, surely with such awful facts facing us we should warn the girls, for "my people perish for lack of knowledge!"

WILL YOU HELP?

The Snare of the Dance.

IT is an adage among procurers that if you can get a girl to dance and to drink wine everything else will follow. While this is probably an exaggeration as to all girls, for we believe that many girls do both, perhaps, and retain their virtue, yet these are the "exceptions that prove the rule," and there is no doubt that this "dance of death" is indeed the ruin of thousands of our young men and maidens. Hundreds of young men have said to me: "Mrs. Edholm, I can't be a Christian and dance. When I was a little fellow in the Sunday-school I was converted and joined the church, but after I went into society and became a dancer, I had impure feelings in spite of myself, and while I would not insult any of the high-toned girls of our set with whom I danced—but many a man has not so much honor—I went right straight from waltzing with those girls and spent the rest of the night in a haunt of shame, and mother's heart would break if she knew my life. And mother never thought when she used to get up the nice little dancing parties in our own parlor that she herself was starting me to a life of impurity, and I've lost all my desire to be a Christian man." Many of the secretaries of the Y. M. C. A. have confirmed this statement, and they admit that more men are kept away from the Lord Jesus Christ by lust than from anything else save its twin brother drink, which is often its cause.

If our girls knew how young men discuss their persons, just as they would discuss the good and bad points of a fast horse, they would blush with shame and anger at the disrespect, the vile suggestion and the unclean remarks. Many and many a dancing young man has said to me: "Mrs. Edholm, such and such a girl is good enough to dance with, and hug in the waltz, but I wouldn't marry any dancing girl. When I get married I want a wife whom every Tom, Dick and Harry in the country has not had in his arms in the round dance." Such a speech is very unchivalrous for any man who himself invites girls to dance with him, but it shows the light esteem in which he holds the dancing girl, and in retaliation I am glad the girls are more and more demanding the same standard of purity in their husbands as is demanded of them, and are saying: "Well, I won't marry a man who dances, for I don't want a husband who has had his arms round every girl in the country."

How strangely inconsistent we are! Should a father and mother come home some evening from prayer-meeting and find a young man sitting on the sofa beside their daughter with his arm about her waist, what would they do? Well, mother would almost faint, and father would help that young fellow down the front steps with the toe of his boot; but the next night this same father and mother complacently allow their daughter to go to a dancing party and waltz half the night, not in the arms of one man, but in the arms of a dozen, some of whom she has never even seen before. If I wanted to start my daughter to the house of shame, I could think of no

better way than to dress her in a decollette gown with nude arms and bust, and send her to a dance, there to whirl and whirl to sensuous music, folded in the voluptuous embrace of a magnetic man, who knows how to press every advantage of the close contact of the waltz, and under its passionate influence, whisper words into the ears of that bewildered girl, for which she would annihilate him at any other time. Then at twelve o'clock supper is served, and nearly always various kinds of wine and drinks are served, and every man knows how quickly "mixed drinks" will intoxicate and render the girl at least dazed. Then back to the dance;—and the after supper dance is better imagined than described, for reasons of decorum—and then the long ride home in the closed carriage. Instead of wondering why so many dancing men and women are swept into the whirlpool of passion, I wonder that any escape.

One of our ablest writers well says, "The dance is a war on home, it is a war on physical health, it is a war on man's moral nature. This is the broad avenue through which thousands press into the brothel. The dancing hall is the nursery of the divorce court, the training ship of prostitution, the graduating school of infamy."

William Herman, author of that wonderful book, "The Dance of Death," says, "That the waltz has been the acknowledged avenue to destruction for great multitudes, is a truth burnt into the hearts of thousands of downcast fathers and broken-hearted mothers; and the husbands and wives are legion who can look upon hearths deserted and homes left deso-

late by their mates who have been led captive by this magnificent burst of harmony and laying on of hands."

We do not wonder that girls are innocent in this matter as to why they love the dance, for our daughters are so ignorant of all knowledge pertaining to sex. One of the ablest women of America says of her own experience in the dance, "I am speaking openly and frankly and when I say I did not understand what I felt or what were the real and greatest pleasures I derived from this so-called dancing, I expect to be believed; but if my cheeks grew red with uncomprehended pleasure then, they grow pale with shame to-day, when I think of it all. It was the physical emotions engendered by the magnetic contact of strong men that I was enamored of, not of the dance, nor even of the men themselves. Thus I became abnormally developed in my lower nature. I grew bolder, and from being able to return shy glances at first, was soon able to meet more daring ones, until the waltz became to me, and whomsoever danced with me, one lingering, sweet and purely sensual pleasure, where heart beat against heart, hand was held in hand, and eyes looked burning words which lips dared not speak.

"Married now, and with home and children around me, I can at least thank God for the experience which will assuredly be the means of preventing my little daughters from indulging in any such dangerous pleasure. But if a young girl, pure and innocent in the beginning, can be brought to feel what I have confessed to have felt, what must be the experience

of a married woman? She knows what every glance of the eye, every bend of the head, every close clasp means, and knowing that reciprocates it, and is led by swifter steps and a surer path down the dangerous, dishonorable road.

"I doubt if my experience will be of much service, but it is the candid truth from a woman who in the cause of all the young girls who may be contaminated, desires to show just to what extent a young mind may be defiled by the injurious effects of round dances. I have not hesitated to lay bare what are a young girl's most secret thoughts, in the hope that people will stop and at least consider before handing their lilies of purity over to the arms of any one who may choose to blow the frosty breath of dishonor on their petals."

"And," says the author, "this is the experience of a woman of unusual strength of character—one whose intellect has gained her a world-wide celebrity and earned for her the respect and attention of multitudes wherever the English language is spoken. What hope is there for ordinary women to escape from this mental and physical contamination?"

How true are these words, and surely mothers and fathers know the awful temptation that must come to their sons and daughters in the round dance, and yet so-called "prudent parents," while they are crying out about "social evils," are doing all in their power to furnish recruits for the great army of the infamous. Surely our young people, especially young men, have a battle fierce enough to live lives of purity, and shall we by this social custom so arouse the demon passion

that a life of dishonor is almost inevitable? Surely our young people should be taught that these caresses should never be sanctioned save under the bond of honorable marriage.

But if such are the effects of the dance where people of pure motives go for "healthful recreation," what shall we say of the opportunities thus given in good society by fathers and mothers for procurers to secure their daughters for houses of shame? The dancing party, and especially the public ball, is the very stamping ground of procurers, and as the opening sentence of this chapter declares it is an adage among these vile men that "if you can only get a girl to dance and to drink everything else will follow." How many, many girls in houses of shame have sobbed out to me: "Oh, why did father and mother let me learn to dance? Didn't they know it was the most dangerous thing in the world, and I never would have been here except for the dance."

Hundreds of young men have confessed the same sad fact to me. Once, when upon a slumming trip, a reporter on a large city daily, pointing up to a public ball room, where the blazing lights showed the whirling forms of many couples, locked in each other's embrace, said, "Mrs. Edholm, more girls have been ruined through these ball rooms than by any other way except through the wine-rooms of our city."

A very prominent minister of a very prominent denomination said to me once, "I wish you could find in this city the daughter of one of the most eminent ministers of our church, a girl whom we all loved. She was brought up in a Christian home,

went to our Sunday-schools and gave promise of becoming a consecrated woman, but she loved to dance, and the fatal habit grew upon her. She left church and home, and to-day she is in one of the lowest houses of shame in this city. Oh, Mrs. Edholm, do warn our young people against the round dance!" And by God's grace, I will.

As related in a former chapter, the matrons of our rescue homes know that just nine months from the beginning of the beer picnics, where dancing is the amusement, and where alcoholic drink is served, every bed in the house will be full.

But perhaps the confession of a former dancing master may confirm this testimony from another standpoint. Being personally acquainted with the author of that startling little book, "From the Ballroom to Hell," he told me the following story, which I give from memory as nearly as I can recall it.

A beautiful girl went from New England to Los Angeles, California, hoping that delightful climate might prevent disease developing in the naturally weak lungs. Coming from a Christian family, she united with the church and was most happy among her new-found friends. A young man seeing her, fell in love with her and she soon consented to a betrothal and felt the wondrous happiness that comes with betrothal vows. For months her lover had no thought save the purest towards this beautiful girl, who was to be his future wife. But he was a moderate drinker of the harmless (?) California wine, and while under its influence there entered into his heart the unholy motive towards her; but so innocent and

ignorant was she of all such matters that she did not even understand his insinuations and in her chaste presence he dared not speak more plainly. Had her mother warned her of her danger from seduction she would have understood his insinuations and would have broken the engagement and been saved. Surely mothers ought to warn their girls of such temptations. At last he said to himself, "I believe if I could get that girl to dance that"—and even Judas might have blushed at the wickedness of his modern follower—so he invited her to a little "social hop." But she said, "Oh, no, I couldn't go to a dance; father and mother are Christians and they would be so grieved if I would go." "But you know how to waltz, don't you?" said her wily tempter. "Oh, yes, I learned to waltz with the girls at school, but I never went to a dance. Dear me! father and mother would feel dreadfully."

Then he went to the dancing master, confessed his wicked plot, and said, "Can't you help me, Professor?" and slipping a twenty dollar gold piece into his hand, he said, "Haven't you some good Christian woman among your patrons who either comes to your academy herself or sends her daughters who would give a nice little dancing party at her own home, and get her to invite this girl—and—and—" these men plotted for the ruin of that girl.

When the plan was proposed to this good Christian woman, she innocently fell into the trap, and said she would have the party. And yet that tender-hearted woman would have cut off her right arm before she would have harmed that girl. She did not

know she was being used to do the devil's work. But she was on the devil's territory, dear ones, and why shouldn't she be used to do the devil's work?

But when she invited the girl to the dancing party, she answered her as she had answered her lover, and refused to go. But the friend said in her most winning way, "Now, my dear, of course I would not invite you to a public ball, but this is to be just a little innocent affair in my own house, and your own lover will accompany you, and I'll chaperone all the young folks, and surely your father and mother could not object. Why, many church members dance. I do, and many that will come here to the dance are members of Rev. Dr. Z's church and, why, I'm sure it will be all right."

And so, overpersuaded by this Christian woman, and the argument that many church members dance, she consented to attend.

That evening when the young man came for his sweetheart, and she came tripping into the parlor dressed in a white, Greek gown, he whispered to himself in fiendish glee as he looked on the beautiful vision, "Ah! my pretty, Greek goddess, I have you now."

They went to the dance and danced and danced and danced till midnight when he escorted her to supper and there round about her plate, as all the others, were five wine-glasses each filled with a different kind of wine. When he asked her to drink she said, "Oh, no, I couldn't drink wine, I signed the pledge in Sabbath school, and father and mother! why, they would go crazy if they thought I touched wine."

"Now, don't be foolish, dear. Don't you see every one is drinking wine, and these are nearly all Christian people and it won't hurt you, and, dear, you don't want to make yourself singular among these elegant people. You need only sip a little, dear."

We all know how a young girl when escorted by her lover to a party dislikes to make herself singular, and then those good Christian people drank their wine, and so he pressed the glass to her lips and saw to it that she drank much more than she thought. Unused to the drink, and especially "mixed drinks," which so soon intoxicate, her brain was utterly confused, and like a lamb she was led to her doom.

Returning to the dancing pavilion again they whirled in the dizzy maze till three o'clock in the morning, and then the long ride in the closed carriage, and that villain instead of taking her to her boarding place ordered the driver to a gilded house of sin, and there this precious girl, the daughter of a Christian father and mother, became the unwilling mistress of this man, imprisoned in one of these vile places. Soon he tired of her and sold her to the keeper for twenty-five dollars—and she is only one of thousands.

At last the awful disease that brings most of these girls to the charity hospital brought her there, and upon her dying bed she was found by some of our rescue workers who take the message of the Lord Jesus to these shut-ins, and joyfully the girl received the blessed Christ whom she forgot when she went to the innocent (?) dance which caused her ruin.

Then she sent for the ex-dancing master—her lover had long since deserted her—and said to him, "You

see me lying on my dying bed, not yet twenty-two years old, and you know how I came here. You know the night I went to that dance I was as pure as snow, and you helped concoct the plot for my ruin. Look on your work and realize that you are worse than a murderer, for if you men had only killed me that night when I was pure and innocent it would have been nothing compared to sending me to a house of shame. But I understand that you have quit that business of being the professor in a dancing academy, and I want you to kneel here beside me and with my dying hand in yours swear to me that you will take the platform or write a book exposing the ruin of the dance, and undo as much as you can the awful wrong you have done."

Overcome with shame and remorse he knelt, clasping her hand in his, and swore he would devote his life to warning against the round dance. And nobly he has fulfilled that vow.

What are the amusements of the denizens and patrons of houses of shame? Come with me some night, and what will we find?—first and always, the dance, so much so, that those dens of sin are called dance houses,—and without the dance, men and women would not commit such abominations—second, card-playing, cigarette-smoking, wine-drinking and theater-going, and I ask you, beloved, should we, redeemed by the blood of the Lord Jesus Christ, have for our amusements the same as these in the lowest depths of shame? Surely, dear ones, when we have progressive salvation, we will not care for "progressive euchre." When our feet are engaged in

rescue work, and are going on errands of mercy for Him, when we are going out quickly into the streets and lanes of the city, and bringing in the "poor and the maimed and the halt and the blind," our feet will have no desire for the round dance. When we see every day the awful tragedies of the lives of the submerged tenth, and are bringing these poor, betrayed, worse than murdered, brothers and sisters to the Lord Jesus, and see the fetters of tobacco and drink and crime and impurity and opium stricken from them by our Jesus, and they restored to the heights where He will raise them, we have real drama enough and don't need the make-believe of the theaters, where many of the plays purposely rouse the passions, and by the decollette dress, the ballet dance and suggestive thoughts, send men and women to the haunt of shame. When we would rather see our own daughters buried than kissed and caressed by the actors in plays, what right have we to pay money to support the theater that demands somebody's daughter to do such things that so notoriously lead to loss of virtue, that the morals of the stage have passed into a proverb of contempt. There are honorable exceptions, but who wants their daughter or son either, to accept the stage as a profession?

When we have given ourselves wholly to God can we smoke the cigar or cigarette that is sending not only thousands of our boys but thousands of girls to lives of shame and physical destruction, or drink the wine or beer or other alcoholic liquor that is the common beverage in the house of shame, and by whose hellish influence our own sons and daughters are be-

ing sunk in the depths of degradation? Surely Paul would say now, not only "if wine but also if tobacco, make my brother to offend I will neither use tobacco or drink while the world stands."

And when the Christian church not only totally abstains from the use of drink and tobacco, but votes for their prohibition, then it shall no more be true as the prophet Joel describes, "They have cast lots for my people; and have given a boy for an harlot and sold a girl for wine, that they might drink." God is calling for a people "separate from the world," and when the church leaves all other loves and cleaves only to Christ the Bridegroom, with unswerving faith and devotion, then will she be used of God, as never before, and the world will see a revival of religion such as it never has seen. How can the Holy Ghost work through us when we "are of the world, love the things of the world, and have for our amusements the amusements of the haunt of shame? Surely "Judgment must begin at the house of God."

The Snare of Starvation Wages.

THERE is no more pitiful phase of the "social evil" than the thousands upon thousands of girls forced into a life of shame by starvation wages. There is something outrageously wrong with our business methods when three million men cannot find employment and two hundred and ninety-three thousand girls, many of them merest children, are compelled to work for wages. Thousands of girls are in our stores and business places who ought to be in school, and their fathers and brothers should be earning enough for the family. Of course we know that out of these three million unemployed men are one million drunkards whom no employer would have, and perhaps another million of the moderate drinkers fast becoming drunkards who because of the drink are untrustworthy, and therefore the employer would rather have sober women or girls to fill their places, and the daughters of these drunkards and moderate drinkers must work for bread for themselves and mother and the children, while the father spends much or all that he earns for drink. Thus the saloon keepers and their partners in business, the voters, and four million of them Christian voters, are largely responsible for the revolution in the labor world that sometimes we fear may even culminate in blood.

But there is no doubt that thousands of good men and women are earnestly seeking work and finding

none, and not a word save that of sympathy and helpfulness should be said of them. We have often wondered if the more than a billion dollars spent by the fathers of this land for drink, while millions of their wives and children have scarce food or clothing or shelter, were put into the bakery, the clothing factories, the furniture factories, the home-building associations and every other avenue of honest trade, if the labor question would not settle itself. We believe it would. But until the Christian men of the land vote out the liquor traffic rescue workers must do all they can to help save the daughters of these same Christian fathers as well as the daughters of the drunkards whom they make, from being forced by starvation wages into the haunt of shame.

In the many cities in which we have spoken and the myriads of working girls who have come as to a sister—and, thank God! I am their sister—and poured forth the temptations of their lives, I know that hundreds of employers consider a girl's virtue as part of the service required, and hundreds more compel her to sell herself for bread, because they will not, out of their millions, pay her sufficient wages to keep soul and body together.

That rescue workers generally agree that thousands of our girls are thus hounded into sin is shown by the following able article from a man who has had wide experience among this special class and whose heart is tender as a brother's to every tempted sister. Read his strong words from his own magazine, The Purity Review, on

THE PERILS OF THE WORKING GIRL.

BY S. A. ATTEBERRY.

Huxley once said, "I protest that if some great power would agree to make me always think what is true and do what is right, on condition of being turned into a sort of clock and wound up every morning, I should instantly close with the offer."

If such difficulties beset the way to righteousness of a man who was pressed by none of the necessities of life, but could have the comforts of home food and clothing without withstanding the temptations to sin, how much more difficult must be the pathway of the girl who without the benefits of financial aid enters the struggle of life to seek the ways of righteousness and purity.

Only a short time ago, a girl, a stranger in Chicago, with not enough money to pay her way either to her native town or to any point where she knew any one, came to me and said, "Can you get me something to do; I tramp from morning until night and do not find anything to do, and yet I must have work soon." She was only a type of 293,000 girls in this country under eighteen years of age, who are compelled to depend upon themselves for support.

That every occupation should be open to woman I do not doubt in the least, nor do I doubt that they who employ these women should have a new supply of conscience, on the matter of the moral atmosphere of their establishment, the character of the men these girls must meet in business and above all in the matter of wages. The last condition we must have.

In Chicago there are nine thousand girls in the department stores alone, not including the thousands in offices, factories and restaurants; other cities have a like number in proportion to their size. More than fifty per cent of these girls work for five dollars per week and less, and of course are expected to board and clothe themselves.

True, a number of these girls live and board at home or with some relative, but that does not at all relieve the diffi-

culty. Is my labor or your labor worth less because we happen to have some assistance?

No man or woman should be asked to give their time to any line of work that will not bring sufficient remuneration to supply the necessities of life.

It is a false philosophy, a disgrace to our present civilization, much less to Christianity, that women and men are expected to toil day in and day out for less money than will supply their necessities because they happen to have assistance from some other quarter. No work should be done that does not give the worker life and comfort. If our department stores cannot pay their girls enough to meet their necessities then the business must fail. If the factory cannot pay its help the factory must close.

But they can pay if they will, and here is the great sin. Year before last one of the stores in Chicago declared a dividend that gave one of the principal stockholders—a woman—a clear profit of over one million dollars.

During the same year several girls were admitted into our rescue homes who had gone to ruin because of the wages paid in that store, and I was personally acquainted with others who stood behind the counters during the day and walked the street or frequented the beer halls and saloons in the evening. If this woman stockholder in this store knows about the existing condition and does nothing to relieve it, I ask you, whose place would you choose when the final accounts are settled; the woman with her millions or the victim in the potter's field?

This evil is not in the system or even in the prices of goods so much as it is in the fact that the results of the business are not justly divided. And the remedy must come from an enlightened public conscience among employers which will compel them to pay living wages to all their workers. To that end we must labor, emphasizing continually the fundamental truth of our Master, that all men were brothers. Two hundred years ago there stood on the English Statute a law which forbade the nobleman, when he went hunting on a cold day, to kill more than two serfs to warm his hands in

their bodies. We have gone far from that day, but life is not so sacred by far as it should be.

But while the question is being agitated and before the remedy is secured that will give relief, what of the girl who must make her way in life? Of the 293,000 in this country a very large number are in cities of more than 10,000. The chances are less favorable for those because of the difficulty of forming helpful friendships; the lax gay life of the city; and the myriad temptations on every hand. If every such girl could have the blessing of two or three good Christian friends, in whom they could confide, and to whom they could go with the cares and troubles of life, go when out of work and out of money, a good deal of the trouble would be avoided and many dangers tided over.

Here is where our duty lies and where it largely has been omitted. If we follow the footsteps of the man of Galilee, and we do not dare to do otherwise, we must treat each struggling worker in the world as though they were brothers and sisters in one great family.

I cannot close without a word to the girls themselves. Be strong; be brave; there is victory ahead. I know if I was in your place, with weary days succeeding each other, with few of the comforts and none of the luxuries of life, I would, like you, grow tired and often be much discouraged, and I doubt not like you, I would often be tempted to give up and drift down the stream to ruin. But let me hope that such would not be the case, for I know it would not pay, and let me entreat you from the facts that I have seen, all along the downward journey, even to death's door, never to surrender. Let me entreat you never to give up the struggle for purity and righteousness.

True, the days are often dark and life often seems hardly worth the living, but if you choose the other path its wages, because it is the way of sin, must be death. Choose then life, which is the gift of God in Christ. Of all the helpful things that I would tell you, I would feel they were vain and worthless, as a blessing to your life, though you accepted them every one and tried to do them, if you rejected Christ, who

alone can make your life sweet and precious; He can make dark days bright; can truly bear your burdens for you; can save you from the tempter's snares and open up vast fields of usefulness for your willing though weary hands.

How true are these words. Especially would we emphasize the paragraph urging Christian women to give their friendship and aid to these working girls. Hundreds of them could be saved from the snares of the procurers if every Christian woman who comes in contact with these girls in stores and offices and shops would speak a kindly word and perhaps ask the girl where she attends church, and then say to her, "Well, dear, I attend such a church, and I would be so glad to have you hear our pastor. Here is my card; come some time and tell the usher to put you in my pew; you are always welcome at our church." Many and many a girl would so gratefully accept such an invitation, and then if that good woman would invite her home to dinner and the pleasant Sabbath afternoon —just like home—and gain her confidence and assure her of her friendship, especially in any time of temptation and trouble, the procurer's schemes would be foiled hundreds of times. Let the thousands of our Christian women think of this practical method of doing home missionary work.

As it is, how seldom do we Christian women give the pleasant smile and gentle word that would save a soul and leave all that to the designing scoundrel who knows too well their wondrous power.

Is it strange that when this gentlemanly appearing stranger, with his elegant manners and softly spoken words, and courtly glances of admiration, comes often

to her counter, and by purchasing some trifle uses the few moments while waiting for change to gain her acquaintance, that a friendship ensues and after a little he invites her to some amusement; and she, poor lonely child, is so hungry for a kind word. She is far from home and mother and often cries herself to sleep in the agony of homesickness, and with no friends to warn her of her danger, she eagerly accepts his kindness and looks forward to his coming as the one gleam of sunlight in her dreary life.

After the long, hard work in the store, she comes to her cold, dreary room on the fourth floor of a poor tenement house, eats her scanty supper of tea and toast, oftentimes washing it down with tears of utter loneliness, and her young life cries out against her hard lot of unceasing toil and weariness and pain, and when he asks her to go to the bright, beautiful theater—and no one in all the thousands of Christians in the city has once asked her to go to their beautiful church—is it strange she accepts?

And he, gloating over another victim, says to one of the fellows: "Say, see that pretty girl across the street? She is a beauty, isn't she? Well, I'm going to have her now pretty soon. She is going to the theater with me to-night. At first she didn't want to go there; said she would rather go to prayer-meeting, and she is afraid her Christian mother wouldn't want her to go to the theater, but I told her lots of the city Christians go to the play, and it is all right—and so she consented, and then I told her we would have a nice French supper after, and do you know her eyes just fairly sparkled, for she only gets four dollars a

week, lives on tea and toast, and she is almost starved, —and then I'll have a little drug to drop in whatever she drinks, and to-morrow night you can come down to Carrie's and see her. Of course she will make an awful fuss, and cry her eyes out, and threaten to commit suicide when she finds she is in that kind of a life, but I'll tell Carrie to keep her under the influence of drugs a few days, and when she finds she can't help herself, she will do like the rest do."

And that girl's mother will never see her again unless some rescue worker finds her and brings her back.

That girl, and thousands like her, might have been saved if some Christian woman had gained her friendship. Thank God! the Young Woman's Christian Association is doing much by their homelike boarding houses, but we need thousands of workers in this preventive line.

Much sin and shame too could be prevented if women would have a Christian interest in their servant girls. And surely when a girl is under our own roof, taking care of our pure, innocent children, her companions and amusements should be carefully watched, her confidence gained, herself saved from shipwreck.

We most earnestly hope that our girls instead of wishing for the starvation wages of the stores and offices in our large cities would accept the much better wages of domestic work. We have hoped that the cooking schools of our large cities would so elevate domestic labor that our girls would get over the foolish notion that it is "more respectable" to stand behind the counter eight and ten hours a day, often

having to bear the insults of lecherous men, and live on starvation wages, than to do, for some good sister woman—what all of them hope to do sometime for a husband and children—the housework of a moderate sized family. Having been a practical housekeeper for years and done every kind of work for eight of a family and having also for years been a business woman, earning our own bread, outside the home, we can truly say, that in the housework the labor was not nearly so wearing—because varied, and all muscles of the body are alternately brought into action instead of the continuous strain in standing or sitting, as required in store or office, the hours not so long, and the compensation very much better. A girl working in a household has on an average three dollars a week, board and lodging and washing, and thus has one hundred and fifty-six dollars per year for dress or the savings bank. While the girl in the store or office, getting from five to seven dollars per week, and fifty per cent get no more and often less, than five dollars—pays at least three and a half for board, and miserable at that, sixty cents for car fare, twenty cents for washing, and what does she have left for clothing, to say nothing of a little in the savings bank in case of sickness?

And why is it any more degrading to the girl than to the mistress to cook the food, sweep the rooms, or care for the children; and thousands of women who do their own work, mingle in the most cultivated and refined society. Why should not the girl who does that, if she be a lady of intelligence and refinement, mingle in the same society?

Surely the woman to whose care we trust our children in our absence, ought to be a woman of intelligence and refinement, and I would not want my child, with its mind sensitive to good or evil, to associate with one whom I would not associate with myself. When mothers demand a higher class of domestic helpers, so that a Christian, educated girl out of college, if she likes housework, will not lose caste by seeking that work in the home of the wife any more than if she sought stenography in the office of her husband, children will not learn so much evil from servants as at present and the question of servants would be largely settled. Make housewifery a profession, an art as the cooking school is doing, and this miserable feeling against household service will disappear, and mistress and maid would together dignify labor, and where should it be more dignified than in the homes of our land?

How the Law Regards Girlhood.

Would Father Vultures so Destroy Their Own Children?

IT passes the comprehension of mothers how any set of fathers of little girls should so infamously place a premium on the ruin of their own daughters, by that disgrace to civilization called "the age of consent," "at which a female may consent to the violation of her own person," which averages, in this Christian land, by laws enacted by chivalrous (?) men, the age of fifteen years.

For the following list we are indebted to A. A. Powell and Anna Rice Powell, the grand champions of girlhood as the editors of The Philanthropist:

THE "AGE OF CONSENT" IN THE UNITED STATES.

We present herewith a revised list of the several States and Territories, complete except Delaware and Utah, with the present "age of consent" in each, in cases in the crime of rape. The figures are furnished in each instance by the Secretary of State, in reply to our inquiry, as follows:

Maine,	14	years.	North Dakota,	16	years.
New Hampshire,	13	"	Maryland,	14	"
Vermont,	14	"	Virginia,	12	"
Massachusetts,	16	"	West Virginia,	12	"
Connecticut,	16	"	North Carolina,	14	"
Rhode Island,	16	"	South Carolina,	10	"
New York,	18	"	Florida,	17	"
New Jersey,	16	"	Georgia,	14	"
Pennsylvania,	16	"	Alabama,	10	"
Mississippi,	16	"	Louisiana,	12	"
Texas,	15	"	Tennessee,	16	"
Kentucky,	12	"	Ohio,	14	"
Michigan,	16	"	Illinois,	14	"
Indiana,	14	"	Iowa,	13	"
Missouri,	14	"	Minnesota,	14	"
Wisconsin,	12	"	Nebraska,	18	"
Kansas,	18	"	Nevada,	14	"
Montana,	15	"	Wyoming,	18	"
Idaho,	18	"	California,	16	"
New Mexico,	14	"	Oregon,	16	"
Washington,	18	"	Arkansas,	16	"
Arizona,	18	"	Colorado,	18	"
South Dakota,	16	"	Dist. Columbia,	16	"

We have written two letters of inquiry to the Secretary of State of Delaware, and one to the Governor, but as yet have no reply from either. As we understand the legal situation in Delaware, the shocking statute fixing the "age of consent," in cases of rape, at 7 years, still stands unrepealed; but a later act, pertaining to seduction, fixes the age at 15 years. Utah, 13 years.

Are the fathers who passed such laws drunk or insane? When can a girl legally consent to honorable marriage? At seven years? The fathers stand aghast. At ten years? "Do you think this legislature is composed of a set of fools? We do not let our babies get married." At twelve years? At thirteen

years? At sixteen years? No indeed! We as fathers are determined to protect our daughters from men with intentions of honorable marriage, till they are eighteen years of age. Any man who takes away one of our daughters seventeen years old and marries her without our consent is guilty of serious crime and will be sternly punished. But the man who commits a rape upon our little girl of seven, ten or thirteen years of age,—why that is a trivial matter,—and if he swears that the child consented, we fathers arrange it so that he can go scot-free. Of course a gentleman (?) who would outrage a little girl, seven, ten or thirteen years of age, would be sure to tell the truth on the witness-stand! A man of such noble character would scorn to commit perjury! Men who do such deeds do not usually choose a crowded thoroughfare where witnesses might prove that the little one resisted to the utmost her assailant of fivefold strength. And when a big burly man fifty years of age is brought into a court of justice and confronted by the little ten-year-old victim of his lust, if he can prove that the child, for a paper of candy, consented to an act of which her childish mind is ignorant, that jury of twelve men—probably fathers of little girls themselves—will hold the child guilty and the man guiltless. If he cannot prove consent, still he may not be punished, unless it is proved that the little child who might weigh seventy-five pounds, resisted until exhaustion or death, her assailant of two hundred pounds.

Martha K. Pierce, LL. B. (Georgia Mark), in her

very fine leaflet published by the W. C. T. U., "Some Legal Aspects of the Question," says:

"Now as to the exact effect of dispensing with proof of the consent or non-consent of a girl, much misapprehension prevails. It must not be imagined that even under such favorable circumstances as are secured by this rule, the conviction of any guilty man would be certain. He would still have several possible defenses, and could clear himself as readily by overturning the testimony of the plaintiff by evidence contradictory to her statements, as he could in any other criminal case. But when he is allowed to set up the plea of 'consent' his acquittal is almost certain. If he can prove the acquiescence of his victim, no matter how or when it was obtained, he need not make any attempt to deny the commission of the crime, for it is only held to be complete when it is committed by force, 'without the consent and against the will of the woman.' The crime was so defined in early English statutes, and the definition is not satisfied by evidence that the reluctance of the girl was overcome by fraud, persuasion, rewards or promises. It makes one's blood boil to think of the relative chances afforded by our laws to mature vice, and youthful, trusting innocence. Occasionally we find in the reports the dictum of some judge to the effect that if the defendant intended to use force in case other means failed he can be found guilty, but it is evident that only a part of skillful mind-readers could hope to arrive at the truth in such an inquiry into thoughts and purposes. This distinction is practically valueless, but it shows that there are men,

who, moved by a sense of the injustice of letting an offender go free because he took care to obtain the consent of some little girl of tender years by a gift of a pretty toy or a trifle of finery, would, if they could, stretch the provisions of our law far enough to bring him to punishment. On the other hand there are judges not a few who stretch the law to set a guilty man free.

"A large number of the cases of the kind, given in our State reports, have turned upon the interpretation of the expressions 'without her consent' or 'against her will,' one or both of which will be found in the statutes relating to girls beyond the age of ten. In New York it is held that 'any fact tending to the inference that there was not the utmost reluctance and the utmost resistance, is always received.' The People vs. Dohring, 59 N. Y., is the case of a girl of fourteen in the employ of the defendant. She was playing in his barn with two younger children when the defendant entered and sent the latter away. After locking the door he called the plaintiff down from the loft. Before she in the least comprehended his purpose, resistance was made practically useless, if not impossible. Still the court of last resort ruled that 'she must resist until exhausted or overpowered, for a jury to find that it is against her will.'

"In Whittaker vs. The State, 50 Wis., the court says, 'We are satisfied that it is never proper or safe to instruct the jury in any case that this crime may be committed with the consent of the woman, however obtained.' 'Resistance and the dissent ought to

have continued to the last and the physical power of the woman must have been overcome by physical force.' In this case the testimony of the woman, given in broken English, is affecting in its simplicity and earnestness, but her evidence could not outweigh that of the defendant, who depended upon 'consent' as a defense.

"In Commonwealth vs. McDonald, 110 Mass., the supreme court held that the instruction of the judge of the lower court to the jury, that 'the jury must be satisfied that there was no consent during any part of the act,' was correct.

"In a Michigan case (Don Moran vs. The People, 25 Mich.,) a physician, at whose house a consumptive girl of sixteen had been placed by her father for treatment, induced her by false representations as to the state of her health, the treatment necessary to her recovery, her father's wishes, etc., to consent. When found out and brought to trial he set up her willingness as a defense, but the lower court refused to admit it because of the manner of obtaining it. He appealed to the supreme court, by whom it was declared that the charge of the judge of the lower court was erroneous; that 'some effect must be given to the words "by force and against her will"' in order to bring the case within the statute. But in the desire of the judges to secure punishment of so artful and unprincipled a man as the defendant had proved himself to be, it occurred to them to suggest, on sending the case back for a new trial, that if the jury would find that the girl was so deceived as to be in

fear of death unless she submitted, they might by such a finding satisfy the statute.

"An attempt to commit this crime is punishable as a misdemeanor, and as the offense is extremely difficult to prove, guilty parties frequently receive the light penalty provided for the attempt, because of the failure of the prosecution to establish the principal charge.

"It would not be pleasant, and I hope it is not necessary, to give many cases out of the host that appear in our state reports, in order to give fair knowledge of the workings of our laws; enough instances have been given, I trust, to show how the letter of these statutes kills all hope of justice when unscrupulous wrong-doers keep outside of their provisions, as they easily can. The sentiment of mankind has recognized the superior chastity of woman's nature; her natural purity of heart has been acknowledged and praised in prose and poetry, but our law does not recognize it; it doubts it; collects and weighs evidence against it, and unless a girl dies in the attempt to defend her honor, her innocence must be proved to the satisfaction of a jury of men.

"That no man shall be allowed to take advantage of his own wrong is a legal maxim upon which sound and equitable rules of evidence have been based, which bear upon other crimes. For instance, in the crime known as burglary, which is defined by the common law as the 'breaking and entering a house in the night-time with intent to commit a felony,' breaking is essential to the completion of the offense, but it is settled law that his deceit will not be permitted to

LADY HENRY SOMERSET.

excuse a defendant who has, by fraud, prevailed upon the owner of a house to open his door to him. Here we see that any person, even a man of ripe age and sound mind, is protected by the law from the consequences of his folly in yielding to the false representations of an artful burglar. But the old English law did not entertain such sublime ideas of the honor of either sex as to 'lay the blame of a mutual fault upon one of the transgressors only' (Blackstone 4, p. 211), and modern American law is shaped and moulded according to the same principle. So womanly purity is held to be fair game for wily Lotharios, who may take advantage of their own wrong and escape punishment in the form of action by showing to the judge and jury that their artifices were successful in leading their victims into error.

"Girls below ten are, as we have seen, protected in this country, but what father or mother whose little daughter yesterday celebrated her tenth anniversary can bear the thought that she is now, in the eyes of the law, competent to so consent to the most grievous and irremediable of wrongs, as to exculpate from all blame her partner in the 'mutual fault'?"

One might suppose the laws to be made for the punishment of little girls and the acquittal of big, lecherous scoundrels. Miss Frances E. Willard, President of the World's and National Woman's Christian Temperance Union, ably says, "By British law a little girl who was not old enough to make a legal sale of her own doll, was declared sufficiently wise to protect her own honor. Also by British law it has been held that no child's testimony could be

put in evidence unless the little creature was able to explain 'the nature of an oath.' By this ingenious but most iniquitous legislation, the ravisher usually got off free; for if the child were thirteen or more, she was held to be old enough to consent, in which case her assailant went unpunished, and if less than thirteen, she could seldom explain the nature of an oath, hence could not bear witness against him. Thus considerately have men from time immemorial, legislated for women. Their laws have shown the mercy that a wolf shows a lamb."

But even a wolf would not prey on its own species, and would be far too decent not to tear to pieces the destroyer of its own flesh and blood. It remained for civilized and so-called Christian fathers to protect by such infamous laws the villain who commits an outrage on his seven, ten or thirteen year old daughter. We never knew before that the Seventh Commandment reads, "Thou shalt not commit adultery unless the girl or woman gives her consent."

But as if the foregoing—the relic of barbarous ancient law—were not infamous enough, in some States, notably New York, after the Woman's Christian Temperance Union, led by their energetic President, Mrs. Mary T. Burt, had secured the bill raising the age of consent to sixteen years, the fathers composing the legislature introduced a bill reading: "Be it enacted that hereafter the legal age at which a female may consent to the violation of her own person, shall be reduced from sixteen to ten years." And a bill was also introduced licensing prostitution. But the Woman's Christian Temperance Union was on the

alert and a very hail of letters from the fathers and mothers of New York State warned these base politicians that the girlhood of that great Commonwealth was not to be sold out to saloon-keepers and brothel-keepers in any such high-handed manner, and both bills were defeated. Realizing too the inseparable connection between the saloon and the brothel, and that girls in the saloons means girls in the house of infamy, these mother-hearted white ribboners also defeated a bill gotten up in the interest of saloon-keepers that "British bar-maids be imported for American saloons." So much for organized motherhood. How much more could organized fatherhood accomplish, especially as fathers have the ballot, that mighty weapon which if mothers had, they would banish the saloon in one election. And with the saloon would go three-fourths of social evil.

One might imagine that girls belonged to an alien race from boys, and were not daughters of the same fathers, judging from the cruel difference made in legislating for boys and girls. Of this glaring injustice, Martha K. Pearce, LL. B., says "Some States have been careful to give boys under fourteen the benefit of the common law regarding the age of puberty, and they are excluded by the terms of the statute from prosecution for this crime (of rape). In Illinois the statute only provides for the punishment of any male person of the age of fourteen years and upward who shall be adjudged guilty. The legislature of Ohio raised the age of protection for boys to seventeen years, but in the same statute which makes it impossible to even bring a boy to trial for this

crime, the age of consent for girls is fixed at ten years."

This distinction of sex runs through all the laws relative to sexual impurity. For the seduction of a girl how trifling is the penalty! Miss Pearce, whose legal researches make her works authoritative, says:

"I will now call attention to a defect in even the most advanced legislation, which practically nullifies efforts of reformers. I observe in the States in which seduction is made a felony, to be punished by imprisonment for a term of years, the statutes provide for the imposition of a fine as an alternative. The little word 'or' may have great weight in a statute. It is easy to see the object of its insertion in these new laws. It furnishes a cunningly devised way of escape for convicted persons from all real punishment. Possibly some poor, unfriended wretches may occasionally be sent to prison under these statutes, but no wealthy man will ever be so punished. Such men have the benefit of the clauses for their cases made and provided, and will be let off with the mere nominal penalty of a fine. And what a fine! One thousand dollars seems to be the limit of value that our modern legislators can place upon a woman's honor! We cannot afford to let such legislation stand. No amount of money, no political influence should have power to shield the enemy of purity from a punishment which will impress upon him the fact that the decent portion of society abhors his sin. No woman, whatever her station, can escape the disgrace which follows upon a departure from the paths of rectitude. No legal penalty can be so swift, so lasting, so un-

erring in its searching hold upon the sensitive chords of feeling, as the shame which society heaps upon the miserable girl who falls a victim to deceit or fraud. It is but just, then, that every man who is proven guilty should have meted out to him a punishment worthy of the name. There should no chance be given for his escape from the branding disgrace which a term in the penitentiary leaves.

"In all our States there have been lamentable failures of justice because of the lack of protection for girls who are independent of parental or other control. The large and constantly increasing army of working girls, living away from home without responsible guardians to look after their welfare, should be protected by the State so far as strict laws can protect them.

"At present it is necessary to take out a writ of habeas corpus in order to obtain possession of an abducted girl. This is a long and expensive process, and our laws should be amended so that a search warrant, authorizing officers to enter a house where it is believed a girl is hidden, can be issued without any loss of time.

"The same considerations which apply to the punishment of seduction by a fine, bear upon this offense. The Chicago Herald of January 1, 1887, mentions the infliction of a fine of one dollar for the enticing of a young girl to a disreputable place on the night of December 29, 1886. When such miserable travesties of justice can take place under our existing laws, it is time that discretion in the matter of penalties should be taken away from courts."

And, yet, that same poor girl after being ruined and consigned to a house of infamy by this lecherous wretch—this poor girl who by the cruel dictum of society, is ostracized and not allowed to earn a cent honorably—if to keep from starvation she solicits this same man who ruined her, she may be chased and beaten by a policeman, or arrested at the instance of the man who ruined her and sent to prison for many days. Mr. Crittenton relates that in his evangelistic work in the slums, he has often witnessed a big, burly policeman chase a little fourteen-year-old girl down the street dealing awful blows at every step, on the delicate child whose cries of terror and agony rent the heart of every passer-by. On inquiry it is often found in such cases that the poor girl has refused her person to this officer of the law (?) without her usual compensation, and he under the guise of the law is wreaking his vengeance upon her. And, yet! that child is "some father's little girl."

It is also noticeable, that in the raids on houses of ill-fame, the keeper and inmates are the ones arrested and fined and imprisoned. What about the guilty gentlemen (?) patrons? Is it not as wicked for a man to commit adultery as a woman? Why, then, does the punishment fall so heavily upon the woman and so lightly upon the man? Perhaps if women had something to do with making the laws justice would be done womanhood.

The nefarious scheme of licensing prostitution and establishing the horrible Contagious Disease Acts, which have disgraced Europe, shows the same leniency to men. The women, forsooth! must be exam-

ined medically and the announcement officially made that they are free from the horrible diseases that ever come as a just penalty for the sin of unchastity, so that the health of men will not be endangered when they commit sin. The woman's health or well-being is of no value save as she ministers to the most depraved nature of man. Are the male prostitutes examined that they may not inflict these horrible diseases on women? Oh no! The life and health of women are of no account. If a thousand of our precious girls are torn from our arms for a few short years to fill up the ranks of—we can't say that awful word—and then, being horribly diseased by vile men, they fill nameless graves or find a suicide's hereafter by the pistol-shot or the river, what matter? Little care the lawmakers. Get a fresh lot of girls for these vile men to disease and murder, and let the carnival of lust go on, for say these learned doctors of the law, and oftentimes, alas! doctors of medicine, "prostitution is a necessary evil." "If it were not for this host of 'soiled doves' no woman would dare walk the streets for fear of personal violence." What a high estimate of their own sex such men have!

In the first place, prostitution is not a necessary evil (for medical proof see Appendix), for God never gave man a commandment he could not obey; and the Seventh Commandment, "Thou shalt not commit adultery," is binding alike on men and women. God does not, as does society, put in a clause exonerating men and heaping damnation on women.

This divine law is borne out by physical law. Marriage is not only the divinely-appointed relation

of the sexes, but all medical science corroborates with unerring certainty the physiological truth, the one man and the one woman mated for life. It is stated by the highest medical authority, that a case of the horrible, nameless diseases that inevitably follow promiscuous indulgence, has never been developed in marriage where fidelity has been observed. There is no more striking proof that licentiousness is the gravest of physical sins than the physical penalty which attaches to it. A disease so horrible that a famous French physician said, "I would not have even the smallest trace of it on my body for all Paris."

Dr. Napheys, of Philadelphia, in speaking of the libertine, says: "We know him well in our capacity as physician. He comes to us constantly the prey to loathsome diseases, the results of his vicious life; which diseases he will communicate to his wife, for they are contagious, and to his children, for they are hereditary, and which no reform can purge from his system, for they are ineradicable. Is this the man a pure woman would take to her arms? Here repentance avails nothing. We have witnessed the agony unspeakable which overwhelmed a father when he saw his children suffering under horrible and disgusting diseases, the penalty of his early sins."

Nothing is physiologically right that brings physiological punishment, and these horrible diseases forever give the lie to the statement that "prostitution is a necessary evil" and corroborate by science the moral thundering from Mount Sinai, God's law, which is physiological truth, "Thou shalt not commit adultery."

But if this proposition is true, that millions of girls, many of them the merest children, must be drugged, lured and seduced, and trapped and bought and sold in brothels, the slaves of drunken, brutal men, whose foul epithets and indecent oaths and most horrible and disgusting cruelties,—so foul that a decent pen would recoil from writing them, and white paper would turn black in horror at their recital,—atrocities before which their blows and cuts and bruises pale into utter insignificance; if our girls must be given up to such a fate, because our own sons must lead a life of lechery; if some of our girls must be doomed to the demi-monde (well named "the underworld" of woe), because the men of this Christian land, raised by civilized fathers and mothers, would otherwise commit the crime of rape, then let us honor these victims as the noblest martyrs that ever saved others from the most ghastly fate to which any woman could be consigned. Let us speak in tenderest reverence of this "vicarious" sacrifice by these thousands upon thousands of our "little sisters" "in that dread abyss, the very name of which dies shame-stricken on our lips, with all the divine functions of their womanhood trampled out of them; knowing the corruption of the grave whilst yet warm and living; doomed to live a life without hope, outcasts from God and man, "that we may have our honor unstained and live happy, protected lives. Either immortalize by verse and prose, in statue of marble and bronze these martyrs to the lust of English and American manhood, that English and American womanhood may not all be trampled in the mire and filth, or forever strike from

the English language that most cunning, appalling and damnable lie ever invented by Satan, that "prostitution is a necessary evil."

Mothers! is it necessary your sweet, pure boy must in a few short years, revel in all the debauchery of the brothel? Is it necessary that your sweet, lovely daughter, for whose purity you would give your life, must in a few short years be the victim in the most disgusting orgies, because your neighbor's son has not been trained to a chaste life? No! no! in all God's universe there is no "necessary evil," and when we train our boys, as Ellice Hopkins, that grand worker for social purity, so eloquently says, "to feel that the way to the house of shame is paved by the hearts of women they love and that in accepting the degradation of the poorest girl, they trample on their own mother's womanhood; when no mother worthy of the name, for the sake of wealth or position will give her pure spotless girl to a man on the very common condition, as things go, that some ten or twenty girls—some poor mothers' daughters, alas!—have been degraded, defiled, trampled into the mire and then flung aside into the gutter, that she the twenty-first may be held in apparent honor as a wife; when women themselves will not be content to give themselves to a man without knowing anything of his past life; when they will not receive on equal terms into their own parlors the man who has done his best, or rather his worst, to make their own womanhood a vile and desecrated thing; when once women realize the dignity of their own womanhood and refuse to have it fashioned like the Egyptian Sphinx half pure woman and

half unclean beast of prey; when once the degradation of women and girl children take hold of us women with a passion of love and pity; when once the words of the Christ reverberate in our hearts and lives: 'Inasmuch as ye have ministered unto one of the least of these my sisters, ye have ministered unto me,' then, and then only, will men, rather than stand dishonored before the woman they love, lay hold of a higher power to overcome and keep themselves faithful to their future wife, before marriage as well as after. Then, and then only, will this miserable talk of the necessity of an outcast class of women wither upon our lips."

There is another phase rarely thought about, when we speak of this "necessary evil." The sexes are about equal in numbers. These thousands, aye, millions of dear girls desecrated and dishonored, are taken, from honorable wifehood, and so thousands of men are robbed of all the delights of home because they have transformed the loveliest girls who might have made the tenderest wives, into that pitied thing whose name our shuddering lips refuse to utter.

God often punishes us in most unexpected ways for our sins, and young man, you who think it a matter of little moment if you seduce an innocent girl who drifts into prostitution, may in after years suffer the keenest agony and self-reproach, when you realize that a loveless, childless, lonely manhood and old age is the harvest from your sowing of wild oats. Still heavier must be the punishment if you have a spark of manhood left, that somewhere in the pitiless world —may be in the penitentiary, the reform school, or

among the vicious classes outside of jail—is your own child, in whose veins runs your blood, an outcast, a bastard, whose own father has inflicted on him the dreadful heritage of illegitimacy. The worst enemy, the deepest-dyed villain could not have inflicted upon that innocent child a more damnable outrage, than that fastened upon him by you his own father,—his natural protector, and the one bound by all the ties of blood, to cherish and love. That child might have been your pride, your joy, and the strong staff of your declining years, but now the only thought of him is one of bitterest remorse. And when to the thought of the injury done to the child, is added the awful thought that you consigned to a life of shame, to a hell upon earth, the mother of your child, punishment seems piled upon punishment and you would end it all by suicide, save that in your mother's Bible you once read that "the abominable, and murderers, and whoremongers, and sorcerers, and idolaters and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

How those words of Holy Writ, applied by God's Spirit, burn in upon your conscience, until you know your hell has already begun.

"The abominable." What is more abominable than the man who seduces an innocent, trusting girl, who through her love for you suffers such agony as men never know, and then to cast her off to endure the horrors of a living death, and consigning her child and yours to poverty and disgrace!

"And murderers." Yes, you realize that you are a

murderer; aye, worse than a murderer, for had you taken the girl's life by the stiletto blade, her pain would have been ended almost instantaneously, and her spirit might have been reveling all these years in the joys of Paradise. But—and how the memory stings you—she gave herself because of my sworn vows of future and speedy marriage, and I flung her into the awful wickedness and mire of prostitution, whose end I knew would be the terrible suffering of a nameless disease in a charity hospital, and a grave in the potter's field, and, alas! all my remorse cannot take her spirit out of hell, and perhaps my most dreadful punishment will be to again meet her in "that underworld" of woe and forever bear her reproaches that I brought her to that dreadful place. Surely God's word is true, "Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap."

"And whoremongers." How memory recalls the years of debauchery and the most disgusting orgies, of which Paul said, "it is a shame to even speak of the things that are done by them in secret." How the noblest inspiration, the grandest thought, and the glorious deeds which you hoped to do when in innocent youth your mother's kiss rested upon your pure lips, have been trampled in the filth of a life rotten with vice. Instead of the caress of a chaste wife, you remember the coarse jest, the ribald song, the oaths and indecent behavior of her "whose steps take hold on hell," fully matched, possibly overmatched by your own vile conduct, and with utter loathing you despise yourself and her. No wonder your life has

been a failure in all that is good and grand and noble, for "the stream cannot rise higher than the fountain," and when the springs of life are poisoned by the foulness of licentiousness, how can purity of thought or action flow out into the life?

"And sorcerers." Yes, that means me, for with the sorcery of assumed love and all the fascinating arts of the most designing villain, I played upon her heart yearning for affection, and with the kisses of a Judas, I betrayed her to Gethsemane agony.

"And idolaters." As you sit in the judgment of your conscience how vividly you see that you have been the basest of idolaters, for you have worshiped yourself, and your lust must be satisfied though many an innocent girl must be sacrificed, and little children must, by a life of shame and suffering, atone for your direful sin. You have indeed found that "we make our idols and we find them clay," for God is truly a jealous God and sweeps all idols out of his rightful place, and instead of longer worshiping yourself, there is no object you so thoroughly despise as yourself.

"And all liars." As you remember the lies by which you accomplished the ruin of the woman whom you swore you would marry,—the perjury which has sent less guilty wretches to the penitentiary,—the load of guilt under which you stagger, bears you to the very dust of humiliation, and in an agony of remorse, you feel that you are already in the "lake that burneth with fire and brimstone," and though the sentence is a just one, Cain-like you cry out, "My punishment is greater than I can bear."

"The Ignorance of Children Fills the Brothels."

WE cite for our head-line the strong, sad words of William T. Stead. Any one who has come in contact with erring girls and knows the causes of their downfall, would be guilty of criminal negligence in writing on the subject, not to depict the awful evil of girlish ignorance of physiological laws, which renders maidenhood an easy prey to designing scoundrels.

Mothers and fathers will have much to answer for at the bar of God, because they allow a pseudo-modesty to prevent them from explaining to their children the use and abuse of the sexual system, as they teach them the use and abuse of the stomach, or any other organ of the body. Why there should be such reserve in speaking of the reproductive organs, while all others are freely discussed, is a mystery, and can only be explained on the theory that the great majority of people are guilty of sexual excess, and do not like to discuss their own sins.

Whatever the cause, the fact remains, and can best be exemplified by the methods of information, or rather of repressing information, in the average child. For instance, the little girl says on the advent of her baby brother, "Mamma, where did little brother come from?"

Many a mother tells a downright lie to her child and says, "Oh! the doctor found him out under the gooseberry bush." Another is too conscientious and says, "Hush—sh—sh! You must not talk of such matters. That is naughty."

In the first case the child's observation of animals soon teaches her that mother has told her a lie. Imagine the moral effect on the child's mind. She knows her mother would not tell a lie on other matters, and in her childish logic concludes that to tell lies on sexual matters is justifiable,—for Mamma does it,—and what Mamma does must be right. By-and-by Mamma wakes up to the fact that her little girl, to satisfy a child's natural curiosity, has asked other girls and boys where their little brothers and sisters came from, which information, and much besides, she finds they cheerfully give, and teach the little one impurity of thought and act; and when mother asks her about it, the child follows her mother's example, and lies out of it. In fact, she thinks she has done something "smart." That mother has lost the confidence of her child, that child's greatest protection against evil, and if she is led away by evil companions, the mother must certainly blame herself. Just such cases as this result in grossest sin, as in the San Francisco Rescue Home, a child was born of child-parents, the ages of father and mother aggregating less than twenty-nine years.

In the other case, the mother makes her little girl feel that everything connected with reproduction is "naughty," and a feeling of contempt and horror for the organs of reproduction fills the child's mind.

The thought is cherished and grows with her growth, and by the peculiar power of mind over body and the wonderful strength of habitual thought, the girl, and thousands like her, find the functions of wifehood a horror, which even strong emotional love cannot overcome. The husband, finding no reciprocity at home, seeks "the house of her whose steps take hold on hell," dishonors himself in foulest sin, whose penalty is the most horrible disease, which he transmits to his wife and innocent children, and after awhile a shameful divorce suit follows, and another family is broken up. Whose fault is it, mother?

How much better if the mother had taken the little child with its heart overflowing with love for the baby brother—to her the purest and dearest thing on earth,—and said, "Darling, God gave little brother to Mamma. For a little while before he was born, while the tiny legs and arms were getting strong enough to bear the cold, God let him stay in a little house right underneath Mamma's heart, where there could not a breath of air touch him. Mamma was so happy and wondered and wondered how her baby would look? Whether it would have blue eyes or black, and golden hair or brown? Every stitch in the baby's clothing was a stitch of love, and Mamma knew that Papa and she and you would love the little darling so much. When you get larger, no doubt, God will let you have little ones of your own. Mamma cannot explain everything to you now, but darling, whenever you want to know anything about our precious baby, be sure and ask Mamma. Do not ever

speak about such sacred things to any one except Papa or Mamma."

Not only girls, but boys as well, should thus be taken into the confidence of their parents, for any one can see that children taught thus would come from Mamma's sick chamber with such a reverence for motherhood and fatherhood, and such a disgust of learning such things from companions, that they ould always be shielded from evil.

Then as fast as the childish mind can grasp the knowledge—which is very early—tell them the physiological changes which will come later, to prepare them for the most sacred duties which God Almighty ever confers on human beings, those of parentage, in the creation of immortal souls. All this can be done in many different ways. By the familiar flower, by every species of animal, by the seeds and their fruits,

Gertrude Hitz well says: "Take the lilies for instance. The stamen and pistils are well and clearly formed, and the ovaries or seed-pods are exceptionally interesting for our purpose. Sensitive children will unconsciously feel the simplicity, beauty, and purity of these flowers. Plants which have distinct male and female blossoms, like the begonia, are always good. A microscope, or merely a magnifying glass, will prove very useful, and, as a variety, will add to the wonder and appreciation of the work. Then there are the maple trees, and the pretty pussy-willows. Every little child will like to know about the 'father and mother' trees, and how the various seeds, some of them with little wings, are carried about by winds and birds, or in other ways, to fall at

last into the good, warm earth to grow again and again into trees. Eggs of birds and fishes can next be used for instruction, the eggs of fishes being especially interesting, because transparent. The lower forms of animal life, with their peculiar and various modes of reproduction; budding, fission, etc., can gradually lead to higher forms, and so on and on, until the human being is reached.

"The mother should always be the best teacher. Tell the child how carefully and wonderfully he grew in the consecrated house which God provided for him, so safe and warm in your own clean body; how you fed him with you very life-blood; how tenderly you watched for him; what a joy and blessing his coming was to you. I also think it very important that in telling this beautiful and most sacred story, that the love and work of fatherhood should not be overlooked. The child can be told that little children are the most beautiful flowers of the world, and that as God gave the golden pollen to fall upon the pistil, so God gave his father the precious and reverent power to fertilize the tiny seed, which grew to be that greatest wonder and blessing—a little child. He can be made to feel the holy awe of such miraculous and creative love, and also to appreciate how this human father has been inspired to work for the good and support, and welfare of his child. Is all this less pure than the story of the flower—less beautiful than the care of the bird? Do you not feel in your highest, truest nature, that such teaching is right and best—that it will ennoble and purify the manly or womanly character of your little child?"

The mother, who is to her children the embodiment of purity, can reveal these truths with such sweet sacredness, and can create in the children's minds, such reverence that an obscene story will seem like profanation and an impure act like sacrilege, from which they would recoil in horror, as from the sin against the Holy Ghost to which it is akin, for in every child's mind and on its bedroom walls should shine the golden words "Know ye not that your body is the temple of the Holy Ghost?"

Boys and girls should be held to the same standard of purity. But how differently we train our sons and our daughters. Our girls are taught from their earliest infancy, that a slip from virtue is the unpardonable sin. So anxious are we that our daughter may be always pure, that we instill into her mind constantly an abhorrence of all thoughts along sexual lines. Instead of teaching her that wifehood and motherhood are the most holy relations, and therefore should be the most happy ones on earth, and that only in the abuse of these God-given functions consists the sin, we instill into her mind disgust and contempt, which results in thousands of unhappy marriages.

And yet, strangely enough, we teach our daughter, too, that the one end and aim of her existence is "to get married," and at the same time, create in her mind a repugnance to the relations of husband and wife, that makes martyrs of thousands of our noblest women. Any one who knows the incomprehensible and yet the infinite power of mind over the body—which is so strong that martyrs by the thousand have con-

sented to give their bodies to be burned, and sawn asunder, and torn by wild beasts, rather than renounce the convictions of their minds—can understand how this subtile power has been used by centuries of heredity and generations of environment to utterly crush out all passion in woman, and alas! so successful has it been, that many a woman, while she loves her husband devotedly, yet absolutely loathes his approaches.

All nature shows the fallacy of our teaching along this line. In the animal world, it is the passion of the female that arouses the male, and only when the female desires motherhood, does the male brute approach her. The Duke of Argyle says "that in no race except the human race is the male ever unkind to the female. Guided by nature's instinct, even the tiger and wolf are considerate toward their weaker mates, and never use their superior force to intrude upon or in any wise harm them. Nor is this done in the whole realm of nature save where animals have been trained by man to some faint imitation of his own inconsiderateness and cruelty."

It is indeed a cruel procedure, the way we teach our girls their duty to become wives, and yet stamp out all passion which was given them by God to prepare them for the onerous duties of wifehood and motherhood.

Then, still more do we unfit them for marriage, by the heathenish style of dress,—no, not heathenish, for no heathen women are subjected to the tortures of civilized dress. Instead of allowing our girls, as we do their brothers, perfect freedom for growth and development, and encouraging them to romp and

play, that their muscles, bones and nerves may grow strong, at an early age, we train them to the "lady-like" occupations of sitting in the house and embroidering yards and yards of stuff that might be bought for a few cents, or crocheting a yellow dog with green eyes, on a background of red sky, barking at a pale blue moon, and the thing when finished is only fit for the garret. Or we set them to making a crazy quilt—well named—for it would give an ordinary man the delirium tremens to sleep under it.

Out upon such nonsense! Give the girls a chance for life and health. Let them skate and play ball, and lawn tennis and climb trees or mountains; in fact, give them the whole range of outdoor play that their more fortunate brothers enjoy, and we would have fewer women suffer all their lives from female weakness, whose agony only the victims know, and fewer deaths in childbirth of mothers or infants. Physical culture in our schools is good, but should not take the place of the romping plays of girlhood which should be continued till seventeen or eighteen years of age.

But as if to make these plays impossible, we bandage the growing waist in an instrument of torture, commonly called the corset, which I verily believe, next to liquor, tobacco and opium, has done more harm to the human race by killing and diseasing women and children than any other one thing in the world. A well-known writer has thus spoken against the evil of stays: "They impede the circulation of the blood; prevent the development of the bust; retard the functions of the heart; weaken the

stomach, the bowels and the lungs; hinder the free action of the liver, and compress and push downward the internal organs, resulting in female complaints without number." The best place for "stays" of that kind is for them to "stay off" the bodies of our girls. No wonder half the women one meets are suffering from womb disease. Dr. Thrall says that if the sexual organs are displaced by so much as a hair's-breadth the relation of wifehood often becomes one of torture. The wife shrinks from physical pain and the husband shrinks from inflicting pain, and becomes unfaithful, and thus corsets break up another home. As to the evil effects on child-life, who can compute them! If the mother's heart and lungs and liver and bowels are more or less diseased, or undeveloped, which is disease, how can the child have his first great right—"to be well-born?" No wonder that from corseted mothers one-half the children born, die before the age of five years, and many that don't die, wish they could,—for their life is one long misery from ill-health. Suicide or disease is just as criminal if brought about by the corset as if caused by liquor, tobacco or opium.

Were woman physically what she should be, the world would be startled by the giant force of her intellectual and moral power. Weak and unsound as she is, her attainments are stupendous. In perfect health, she would indeed be invincible; a marvel now, she would then be a miracle.

How differently we train our boys, Dr. Kate C. Bushnell, a fine physician, and the third Round-the-World Missionary of the Woman's Christian Temper-

ance Union, says the following true words in regard to the inheritance of sensuality from father to son: "Certain qualities are always transmitted from father to son, or from mother to daughter. It is frequently noted that certain peculiarities or deformities will make their appearance in the males only, or in the females of a family. The cock must inherit his spurs and comb from male ancestry only. Darwin annunciates this as the law of inheritance as limited by sex, and calls attention to the fact that qualities thus limited are for the most part, those that cluster about sex. It is well worth our while to pause and consider whether the vast difference in the moral impulse of sex in the male and female is not due to the operation of this law rather than to an original difference. And owing to the fact that those impulses which hold sway at the time of conception will most profoundly and permanently affect the child conceived, therefore the impulse of sensuality which does service as the real motive of conception is transmitted with ever augmented strength from parent to child. And further, owing to the fact that qualities which are clustered about the fact of sex, tend to pass only from father to son or from mother to daughter, we find the father's weak yielding to the indulgence of sense, without regard to the wishes of the wife, crystallized in his son into the determined overriding of the rights of the defenseless working girl; and on the other hand, the mother's weak yielding of her high ideal of purity to the consideration of holding the love and the support of one man, expanded into the poor fallen daughter's yielding the same ideal of purity in con-

sideration of love and support from first one man and then another."

If this is true that boys have an abnormal inherited passion to contend against, it is a thousand times more important that the parents individually, and society collectively, should throw about them even more safeguards than about our daughters, whose inherited passion is so much less. Before the little fellow is out of his cradle the wise mother will teach him to reverence every part of his body, and because there is special weakness—inherited, perhaps—and special temptation to abuse of the sexual organs, she will plainly show the danger, and impress on the baby mind that the awful suffering of disease and the horrors of insanity may be the result. Make him feel that it is a sin, just as you would teach your baby that it is a sin to steal, which you would certainly do the moment you saw him have the least inclination to take what belonged to another. The awful sin of self-abuse—which is so common that hundreds of our finest physicians have written most solemn words of warning, in hundreds of books and pamphlets, trying to awaken parents to their children's danger—is often begun in the cradle, when the little one is unconscious of his danger. Sometimes the habit is fastened on the child by a wicked or irresponsible nurse, which proves that mothers should not trust their children to a nurse. Let mother have as many other servants as she needs—for mothers, of all people in the world, should not be overworked—but let her take care of her baby herself, as she values his physical, mental and moral well-being. Sometimes the linen being

damp chafes and irritates the sensitive parts, and often bad results come from the baby not wearing a napkin or drawers. These things should never be allowed, and close night-drawers should be worn till the age of twelve years.

Instead of these precautions being taken, and our children being saved from that awful vice, the large number of children who bear upon their faces the imprint of the penalty of their sin, and the large number of mental wrecks in our insane asylums—whose reports place this cause second only to liquor—show that parents are criminally derelict in their duty.

Then father and mother treat the boy's questions on all these lines with injunctions to silence, or in a flippant manner, and he goes to his street companions and learns these truths, which are so sacred that they should only be learned from a mother's lips, from foul-mouthed boys who often supplement impurity of thought and act by giving your pure-hearted child books so utterly obscene that Mr. Anthony Comstock well says, "I would rather have my little girl struck dead than that she should have her childish imagination so defiled." The awful ruin wrought by these vile books cannot be estimated, but the following report for 1891, by Mr. Comstock, the secretary of the New York Society for the Suppression of Vice, shows that every child in this land is in danger of being inoculated with poison more deadly than that of any serpent:

"During these seventeen years we have traced out and suppressed the sale of two hundred and twenty-seven different books printed in this country. We

have seized and destroyed the plates for printing and illustrating two hundred and twenty-five of these volumes. The plates for the other two were destroyed more than ten years ago by the owner thereof, for fear we would seize them and arrest him. This means that 27,189 pounds of stereotype plates and 960 steel, copper-plates and wood-cut engravings, used in manufacturing vile books, have been seized and destroyed; also 48,190 pounds of books and sheet stock."

As to the baleful effect, a clergymen fifty years old said, "When I was at school, the boys circulated from one to another lewd books and pictures; after all these years, I cannot free my mind from those polluting recollections." Mr. Comstock then says:

"It is not alone the effect on the mind; these infamous suggestions, while polluting the imagination, also corrupt the character, and bear their baleful fruit in the life. The youth becomes a wreck in himself. He grows up to be a center of impurity, to ruin other lives as his own has been blasted. The blood that fills his veins is tainted with disease which curses his children and his children's children, to the third and fourth generation. A physician told me: 'I have among my patients persons, themselves of pure life, who are the hideous monuments of the vice of an ancestor, who perhaps late in life reformed, but whose tardy repentance could not save his children from their baleful inheritance.'"

While we stifle passion in our girls, the entire environment of our boys stimulates passion in them. The immodest action and rude joke which would be

severely reprimanded in the little girl is too often only smiled at or winked over in a boy. Reverence for the person is not instilled in the boy's mind as it is in the girl's, and boys think nothing of disrobing entirely and going in swimming together, and what seems stranger to a woman, men will do the same, even before very small boys.

The stimulating foods, highly seasoned; the pepper, mustard and hot sauces used upon the tables of nearly all families, excite the passions, and mother's fine cooking often helps to ruin her darling boy. And, alas! worst of all, some people have wine or beer with their meals, or allow their children to drink alcoholic liquor, the most harmful of all stimulants. Let us have "plain living and high thinking, instead of high living and plain thinking."

Nor do even Christian parents hold their sons to the same standard of purity that they require of their daughters, although the Seventh Commandment says nothing about sex, and the highest ideal of purity ever given by the Saviour was of the male sex, when He said "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Should our boys make a lapse from virtue even so serious as the seduction of a girl, we heartily blame the girl, but are too apt to say of the young man, "Oh! well, boys will be boys, and they must sow their wild oats." Dr. Bushnell truly says, "The sin of the woman is loathsome enough to be painted in blackest dye, but man's base impulses toward the woman have been treated too often as a trivial matter

by both men and women." Men who are known to be the vilest libertines are most cordially welcomed into our best homes and our purest daughters trusted to their caresses as betrothed lovers, while the girls whom they have basely betrayed, we would scorn to allow to earn their bread in our kitchens. When even mothers will quote the shocking proverb (Alas! what a state of dissoluteness society must have fallen into that it should have become a proverb), "A reformed rake makes the best husband," she ought to be asked if on the same principle she would say that a reformed prostitute makes the best wife.

But the most fatal neglect towards our boys is in not warning them of the dangers of alcoholic drink, the direct inflamer of the passions, and without which the social evil would almost disappear. Physicians and men of the world accustomed to drink, and alas! too, the wives of drinking men, very generally agree in stating that the use of alcoholic liquors inflames the passions of men, rendering their animal nature almost ungovernable and greedily insatiable in its frenzy. And the man in his normal condition, strong in his will-power and self-control, tender in affection, refined in mind, unstained in honor, immaculate in purity of action, word and even thought, almost God-like, roused by this demon of alcohol, becomes as a very devil in his hot, mad insanity. His power of self-control is perfect weakness, or becomes the strength of the infuriated madman. His tenderness and love are turned to cruelty and hate. His refinement, his honor, his purity are swallowed in the seething whirlpool of inordinate lust, and the man

becomes brutal in his hot passion; aye, worse than brutal, for no creature save man—man endowed with reason—is guilty of such ravages. Oh, manhood, manhood! so near the divine, and yet willing to defile yourselves until the veriest brute would scorn you in your vileness!

The liquor and tobacco from which the United States Government annually receives a revenue of one hundred million dollars, creates the demand for the one hundred thousand—(Oh, we cannot utter that awful word!)—which are trapped and lured and snared in houses of infamy in this our nominally Christian land. Temperance reformers know that the moment alcoholic liquor is swept into the sea, that moment dawns a new era, in which nine-tenths of crime and vice and poverty and insanity shall cease. That moment men and women begin to regain manhood and womanhood. The first step in destroying prostitution is to destroy its cause and support—intoxicating drink. How many men out of our thousands of libertines, think you, would enter a den of harlotry, knowing its fearful risk, unless their lower nature were inflamed to a greater or less degree by liquor? A very small proportion, I believe.

Many an innocent young man goes out with companions "to see the town," and when urged, enters these doors of death "just for a bottle of wine, you know," feeling sure of his strength, and after drinking the wine he wakes up to find himself a dishonored man. When men recover from a season of reveling debauchery, no words can portray the loathing disgust, both for themselves and their before fascinating

companion, that sweeps over them. Few men whose reason was not for the time being blinded by drunken passion, whose higher nature was not sunk in the delirium of intoxication, could calmly and deliberately defile themselves, in such beastly degradation, such unnatural vice, such foul sin. So they who strike a blow at intemperance strike a blow at prostitution.

That this unbridled licentiousness is, as a learned physician says, "inoculating with its deadly virus the blood of the whole human race," no observing reading person will attempt to deny. Innocent and pure wives by the score and by the hundred, are by agony unspeakable, and long years of untold suffering expiating the sins of faithless husbands. Helpless children by the thousands are to-day bearing in their tender little bodies the curse and the terrible punishment of the sins of their fathers. Many a grave of beautiful womanhood and innocent childhood, in the cemeteries in our land, should bear on the marble pillar the inscription, "Iniquities of the father." Ah! it is pitiful, pitiful! that tender babyhood must stretch their little limbs in agony, while baby eyes and baby hearts weep tears of blood, as if thereby, they might wash away the black sin of their fathers, which polluted their very organization with the poison which is the penalty for a life of impurity—the poison which once in the system is ineradicable. Noble youth and beautiful maidenhood bear in their blood the taint which they in turn will transmit to the little beings dearer to them than their own lives! Oh! fathers, do you not know that God is a jealous God, "visiting the

iniquities of the fathers upon the children unto the third and fourth generations?"

The only remedy by which this widespread evil can be cured is by complete knowledge of the terrible results of these sins. Not simply the knowledge of the moral wrong, of which the voice of conscience so faithfully warns. Few men are guilty of either drunkenness or unchastity whose moral nature, even though it be weak, does not revolt. But we should teach the knowledge of physiology to every child fourteen years of age in our land, showing them clearly that drink and impurity bring with them, inevitable, swift, and terrible punishment. Parents, physicians, teachers, reformers, newspaper writers and especially ministers, who claim to be the greatest reformers of the day, should not be silent on these all-important subjects. The laws of nature are God's laws and the minister who forgets to preach the gospel of the body cannot be held guiltless before God.

Moses, Isaiah, Jeremiah, Ezekiel, all stood up in the name and by the power of Almighty God and taught the people that as surely as the guilt of drunkenness and licentiousness polluted them, just so surely would the thunderbolts of Jehovah strike them to the very dust. Jesus Christ from his exalted standard of purity, not only of word and action, but even of thought, said to the assembled multitude standing upon the Mount of Olives in that the grandest sermon ever uttered, "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." Ah! the brave pure words

ring with added meaning and gathered force through all the long centuries, and in this day, eighteen hundred years since their utterance, they should be preached in every pulpit in our land, till our hearts are as pure as His who spoke them. Such were the open public teachings of Jesus, the greatest preacher and reformer that ever blessed the world. Shall His servants to-day be silent?

Sixty years later, Paul, that brave, battle-scarred hero, who, facing imprisonments, scourging and even death as the result, never faltered in his bold, sweeping, scathing denunciations against sins of the body. How many ministers are there in free America, where civil law protects free speech, who dare to follow his example, and preach from the latter part of the first chapter of Romans?

These things ought not to be ignored. While false modesty and ignorance close the mouths of our clergy and reformers, our youth by the thousand are drifting into this fatal vortex of dissipation. If children were taught the laws, the mechanism of their own bodies,—God's grandest monument of skill and love,—how obedience to these laws brings the very highest earthly happiness, while their transgression sinks the victim to the depths of human suffering, thousands might be saved shipwreck on the shoals of ignorance, folly and passion. The white-heat agony which surely and swiftly follows the profligate, is beyond the power of language to express, and yet out of the one hundred sermons preached annually from each of our thousands of ministers, how many even touch upon the sin, the danger or the penalty? Were

a thorough knowledge of these laws taught by the ministers to the youth of his flock, were they but warned in time, ere the temptation of inflamed passion came upon them, they would shun contamination as the poison of the serpent. Temptation could not overcome them because their manhood would be fortified impregnably by knowledge. Every church should have a White Cross League, that noble organization led in America by Dr. B. F. De Costa, pledging young men to chastity. This is the only solution of the whole problem of social sin. Rear our boys as our girls, to have such a horror of impurity, that they would commit suicide before they would ruin a girl's life. This can be done if we begin with our baby boys, because of that wonderful influence of mind over body; and more, teach them the power of God to help, so that in the hour of temptation they can proudly say with Paul, "I keep under my body and bring it into subjection." "I can do all things" —even control passion—"through Christ which strengtheneth me."

There comes a time when even the knowledge or the warning is of little avail. It seems the plunge into dissipation once made, the rescue is almost impossible. Christian ministers and parents must save the young from dissipation, from the very first step, if they wish them to become men and women in Christ, for the man or girl whose entire moral nature is blinded by drunkenness and unholy passion can see no beauty in Jesus until these scales fall from their eyes. And experience in all the past confirms the sad fact that reform is possible but not probable.

Therefore we should prepare the young for the peculiar temptations which come to them at the dawning of manhood and womanhood, and the pulpit should preach God's natural physiological laws as well as His theological laws. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

History of Some of Our Girls.

"If ye have Tears, Prepare to Shed Them Now."

"For the hurt of the daughter of my people am I hurt; astonishment hath taken hold on me."—Jeremiah.

"I will weep bitterly, labor not to comfort me, because of the spoiling of the daughter of my people."—Isaiah.

LISTEN, dear friends, while we tell to you the stories which have been whispered to us by these poor girls, as with arms about them, and heart throbbing with pity for them, they have with tear-stained faces and faltering lips, confided to us the way by which they fell into the abyss of shame and sin.

A typical case of seduction, under promise of marriage: A little, motherless girl—nearly half our girls are motherless—was adopted by her aunt in the country. Her aunt believed in strictly keeping all knowledge of sex from her, and although she matured early she was ignorant as a baby of the laws of her own being. With no companions save the birds and flowers her childish heart was reaching out for love as a vine reaches out for sunshine.

One day a carriage drawn by unmanageable horses dashed down the road and an elegant man was thrown from it near their doorway. Running to his assistance the aunt and the farm laborers lifted him tenderly into the spare room of that humble, country

home. There for weeks he lay while the broken bones and the internal injuries healed.

It was not strange that the little child woman, who nursed him with the tenderness of woman's pity, was attracted to him; and he, a man of the world, an adept in woman's nature, played most skillfully on those gentle heart-strings, which like a delicate harp responded to his slightest touch, and in a few weeks so passionately did she worship him that she would have died for him.

The stern aunt who repelled her confidence years before could not have it now, and she whispered her happy secret, "He loves me! he loves me! he told me so! he told me so!" to the pigeons who alighted on her shoulders, and to the pet kitten, whose life she nearly hugged out of it as she kissed it in her exuberance of joy, and as William T. Stead well says, how was that little untaught child to know that when her lover caressed her with no more fervor than she had caressed her kitten, that over her hung the shadow of shame. If she reasoned at all, she would say, "When I hold my kitty close to my heart I love it so, and I wouldn't harm it for the world, and so when my darling holds me close to him, surely he loves me and would not harm me for the world." Poor little child who might have been saved if her aunt had warned her in time, but a pseudo-modesty closed her lips and in the intoxication of love the child went to her doom. It is the old, old story of man's dishonor and woman's shame.

At last the lover went back to the city, swearing to come again in a month and make the little girl his

wife. Proudly she looked forward to that happy day and the birds seemed to carol, "He's coming soon, he is coming soon!" and sky and forest and field seemed fairer because she had found her king. He had bade her keep silence toward her aunt, and so she hugged her happy secret to her own heart. But at last the aunt's suspicions being aroused, a few questions revealed the pitiful truth, and when sternly rebuked for her sin, this thirteen-year-old little girl said,—so great was her ignorance—"Why, no, he said that is what it meant to be engaged."

Vainly she pleaded to stay, but the hard-hearted aunt, though a professing Christian, drove her from the door, and homeless and almost penniless she went to the great city to seek her betrothed lover. Day after day she walked the streets peering into the faces of the thousands of men she met, for the one face in all the world to her. Little by little her money dwindled away, and starvation stared her in the face, and at last exhaustion overcame her, and she fainted at midnight in the streets.

Two erring girls passed by, and as they saw the prostrate form before them, their hollow laughter turned to tears, and naturally kind-hearted as thousands of these whom the world calls outcasts are, they tenderly lifted her and carried her to the house of shame, their only home. Here restoratives were applied, and soon she came to consciousness, and told her new-found friends her pitiful story. Their own tears flowed again at the experience that had been their own, and they realized here was another victim of man's perfidy.

Being street-walkers, and therefore independent of a mistress, their rooms belonged to themselves, and generously they said: "We will care for her until her little one is born." These girls whom the aunt would have considered it pollution to touch were Christ-like in their charity. And there, amidst sin, but herself pure, this little maiden bided her time in tears and pain till the hour of agony in a charity hospital ushered the innocent bairn into this world of sin, and with the tiny cry her heart was surcharged with mother love, and she whispered as she pressed it close to her breaking heart: "I'll never give up my baby." Surely that day the white face of that child-mother must have haunted the man who was worse than a murderer.

After the little time in the hospital she started out with her little one in her arms in search of work. Day after day she walked the streets of the city, pleading from door to door for a chance to earn her bread, but everywhere the question, "Are you married?" and the door slammed in her face as she started to tell of her betrayal made her realize her shame, and she felt her only resource was to sell herself to keep her child from starving.

At last one evening passing a magnificent church she heard the strains of a wedding march pealing from the grand pipe organ, and standing in the shadow with her baby strained close to her bosom, trying to still its hungry cry, she watched the bridal party come forth. As the bride, in all her wondrous beauty, looked up lovingly into the face of the bridegroom, she recognized him as the father of her child, her

plighted husband, bound to her by solemn oaths before God, and with a moaning cry, the half-crazed girl swooned upon the trailing robes of the happy wife. Instantly he recognized her, but with infinite contempt called a police officer standing near the carriage and said, "Remove this girl; such things are very unfortunate at this time," and swept into the carriage and away upon his wedding trip.

The world may call that man happy, but I would not have his conscience if this world were a solid planet of gold studded with diamonds, and you would give it to me. In his waking thoughts that girl's face will haunt him. In his dreams he will hear that pitiful cry of the woman who should have been his wife, mingled with the cry of his own deserted child. "Shall not God avenge His own elect?"

The police officer raised her tenderly in his arms, for he had daughters of his own, and knowing of a rescue mission not far away sent her to its sheltering arms, and there that weary heart found food and shelter and clothing and loving friends, who led her to the best friend—the Lord Jesus—and to-day she is living an upright life, caring for herself and child.

One of the most pitiful cases was that of Annie who was rescued from one of the lowest dives, kept by an Italian, and the story she told Mrs. Emily Pitt Stevens, the "W. C. T. U. Demosthenes," and National Organizer of that great body, who often relates it on the platform, ought to make the blood of all Americans so boil with indignation that they would tear such monsters limb from limb, or better still, vote against the saloon—the cause. She was rescued by

MRS. JOSEPHINE BUTLER.

the Noble Mission Rescue Band, one of the men taking her bodily from the den, which so infuriated the inhuman slave-master that he fired several shots at the retreating figures, hoping to kill one or both, for these brothel-keepers would at any time rather murder a girl than have her escape their clutches. One reason is because these girls and their degradation means money to them, and another is that they know that if their horrid cruelties are exposed that they may well fear lynching.

When the girl was brought to the Rescue Mission she was in a most pitiable condition, her body being covered with bruises and cuts and scars until her own mother would hardly know her. She was given a bath and clean clothing, and her vermin-covered rags were burned, and the next day Mrs. Stevens kneeling by her bedside heard the saddest of stories from lips quivering with emotion. "I was the daughter of Christian parents and a Sunday-school scholar for years, but in social life I learned to love wine, and under its influence I was ruined. My parents cast me out and I drifted down—down—down, till I found myself with four other girls the slave of an Italian dive-keeper who compelled us to receive any and all men who came, and took every cent of our shameful earnings. When we would rebel, he would attack us with knives and clubs." And the bruises and cuts yet unhealed on all parts of her body attested the truth of her words.

"The doors were always kept locked and we were never allowed outside our prison-house. I can never be thankful enough that I have been brought to Res-

cue Mission, for here I have found Jesus. But oh, go back and save the other girls who are slaves of these vile men."

Is it strange that as Mrs. Stevens heard that agonizing cry, that upon her knees she took an oath that, God helping her, she would tell this terrible tale till men and women would rouse out of their strange lethargy and sweep this awful traffic in girls, caused by the traffic in rum, from all Christendom? No wonder when she eloquently repeats the weird cry of this poor victim, "Oh, save the other girls who are slaves of vile men," that sobs can be heard from many of her auditors, and when she declares, "had mothers the ballot we would save the 'other girls,' thunders of applause prove that mother-love crystallized into votes will save our daughters from a death in the charity hospital, and a nameless grave in the Potter's field.

A noted evangelist often tells of the case of a little girl only thirteen years of age whose story will make every mother clasp her little child closer to her bosom lest such terrible fate befall her. The little thing was found in a Chinese den, her long hair matted with filth, and alive with vermin. She had been kept for weeks in a drunken stupor and when examined by the physicians of Rescue Mission, who are used to horrible scenes, they were so unutterably shocked that they burst into tears. In a few days the child was well enough to tell her story, which bears the impress of truth and was verified by some of the Mission workers.

"I haven't any mother nor father and I thought my aunt in Vermont didn't treat me right, and so

I just jumped on the cars and thought I would come to New York and live with my Uncle George. And when I got here I was so lonesome, that in the restaurant where I was eating my dinner, I just cried, and a real kind policeman came up to me and said, 'What's the matter, little girl?' and I said, I wanted to find my Uncle George, and I was so lonesome. And he said real kind like, 'Well, don't cry! I know where your Uncle George lives, and I'll take you right to him.' And he seemed so good, and he paid for my little lunch, and then I went with him—and—and—" How could the child describe her torture? But the Rescue Band found out that that policeman turned her over to another policeman, who in turn brutally maltreated her, and in less than three weeks she was found in the lowest Chinese slums, where her poor little body earned money for these devils in human shape, and so dreadfully lacerated was she that she died in most excruciating agony.

Let me tell you of one whom we might have had at Rescue Mission had the man into whose clutches she fell been any one else than ——. Well, listen to the story.

A man who called himself a gentleman, though he frequented houses of shame, tiring of all the girls at a certain resort, asked the keeper to get him a "fresh" article. The keeper had noticed a beautiful young school-girl going by daily, and she determined to trap her for her wealthy patron, and to this end took one of the house-servants into the plot.

One morning this servant, an old colored woman, was washing the steps as the girl went by, and rising

from her knees she exclaimed, "Honey! you's dress is all torn in de back. Come in a minute and I'll fix it up."

The unsuspecting child startled, quickly stepped inside, and immediately the door was locked and she found she was a captive and was utterly bewildered. A messenger was sent for the patron with the news that a beautiful young girl was at his disposal. Hurriedly he went, and as he opened the door of the bedchamber the girl rushed and threw herself sobbing on his bosom, with the words, "Oh, papa! I'm so glad you've come. They've got me locked in here for something—I don't know what—and I was so afraid. How did you find me, papa?"

What if some other man had been sent for? No wonder that man was converted into a rescue worker.

Only one more story, though all these might be multiplied by the thousand, for lessening space calls a halt. Annie Gray, her father and mother of good families, but from being a moderate drinker the father became one of our army of six hundred thousand drunkards, and Annie instead of being allowed to finish her education and given some self-supporting profession, was forced out to earn bread for herself and mother and little ones. She applied for a position in a great store owned by a millionaire, who was also a Christian—I beg pardon, a church member—who occupied the highest-priced pew and paid largely to foreign and home missions. She secured the place, but when told that the wages would be only four dollars per week, she said, "But I can hardly pay my board on that. What shall I do for my clothes?"

"Oh some friend will provide those for you, you are a good-looking girl," and the leer that accompanied the words showed that he was willing to be the friend. However, she was starving, and so was mother and the children—"for papa drinks you know"—and she must do something. A fellow clerk saw the pretty girl and fell in love with her, and honorable marriage was proposed and accepted. She loved him madly. He insisted on lending her money needed for clothing and the sick mother, and this financial obligation was the net which proved her ruin. He did not intend harm to this fair young girl, but he was a moderate drinker and under the influence of this alcoholic poison which makes men into demons, he drugged her coffee one evening as he took her to a restaurant for supper and when she awakened she was a Pariah. Then by promise of speedy marriage if she consented to further sin, and being branded as a fallen woman if she did not, with the alternative of a life on the streets, and yet trusting this man whom she still loved would repair the foul wrong he was doing her, in an agony of hoping despair she yielded. It is the old, old story enacted every day of the year in our large cities.

The man who vowed in the name of God that he would marry her, lured her to a house of infamy where he sold her to the brothel-keeper, and where she was kept locked in as a prisoner and a slave. Here the drink was plied constantly, so that she answered truthfully a Mission-worker, who asked "What do you girls think when you come to your sober senses?" "Sober senses! Why madam, we

never have any sober senses. We're always drunk, we never could stand this life if we didn't drink."

By-and-by consumption laid its ghastly hand upon her, and when the Mission visitor said, "Dear child! how long have you been so sick?" tears gushed from her eyes at this word of kindness, as she gaspingly said, "Oh, ever since that great political convention, when I had so much to do, I've been so ill and I wish I could get away and die. Everybody knows that was not a Prohibition party convention." The keeper of the house said, "Yes! I wish you would take her away, she's so sick, she's no good to us any more."

"Will you come with me, dear, to the Rescue Mission?" "Oh, so gladly," the poor creature said.

Then the keeper, this hyena in human form, interrupted, "Not much, you won't take her, till you pay me the six dollars she owes me, or she earns it."

Sick at heart the Mission-worker went out, and taking a dollar out of her own hard earnings, started the fund to buy this white slave—somebody's little girl—and the money was raised, and the poor wretched child is ending her short life on a bed of pain in the Rescue Mission.

She is only one of thousands! Whose fault is it they are victims in this awful life of sin? The fault of the father who drinks and robs his child of a self-supporting education! The fault of the employers, who grind these girls down to starvation wages, and thereby to sin, and whose gold is smeared with their blood and blistered with their tears, and upon whom rests the curse of Almighty God for oppressing the poor! The

fault of the seducer, whose hell has only commenced, whose detestable crime, worse than murder, God's wrath will follow in unerring vengeance! The brothel-keeper and her foul patrons—those men who would cast a girl into hell with as little thought as they would shoot a rat, but who must, before the bar of a just God, "give an account of the deeds done in the body," and whose fate Jehovah justly decrees shall be "the lake which burneth with fire and brimstone; which is the second death." Society, and even so-called Christian society, that ostracizes the victim, and forces her to sell her womanhood for bread while they give their best friendship to her black-hearted seducer, and above all the saloon-keepers who sell the devilish poison, alcohol, that causes men to forget everything in their unholy passions, and their partners in business, the voters, and alas! the Christian voters who license their hellish traffic. Every man who votes for license of the saloon, high or low, votes to send thousands of girls to the horrors of the brothel, and young men to haunts of shame, and prisons and insane asylums. Should they complain if their own beloved ones are the victims, as the man told of who was only kept from ravishing a lovely young girl because she was his own daughter? Surely that man realized—as has many a man who voted for the saloon and the brothel that he knew would make drunkards and prostitutes of somebody's children, and found among them his own precious son and daughter—that "the Lord is known by the judgment which he executeth; the wicked is snared in the work of his own hands."

How can any Christian man expect to be happy in heaven when his vote for the saloon is sending thousands of precious girls and boys to hell through the brothels. Their blood will be required at his hand.

Surely the voice of God comes to each one as he votes. "Whatsoever thou doest, do all to the glory of God," and does any Christian man say it is voting for the glory of God when he votes to license the saloon, which, intrenched in national legislation, is making prostitutes of our fairest girls by the hundred thousand, for these Christian men well know "Drunkenness is the mother of harlots." Let every man ask himself on election morning, would Jesus vote for the saloon and the brothel? If Christian men would vote as they pray, their 4,000,000 votes would outlaw the saloon in one election. God is watching the ballots as they drop into the box, and as He sees boys and girls transformed by the saloons into monsters of wickedness by the edict of Christian men, He must surely say again, as in the words of Jeremiah, "Therefore thus saith the Lord of hosts . . . . how shall I do for the daughters of my people? Shall I not visit them for these things? Shall not my soul be avenged on such a nation as this?" "Woe to him that giveth his neighbor drink, that puttest thy bottle to him and makest him drunken." Woe to him that buildeth a town with blood and establisheth a city by iniquity."

The contrasting shades of the picture are shown by the following paragraphs:

CRIME THAT WAS HANDED DOWN.

THE HISTORY OF A FAMILY BEGINNING WITH A DRUNKARD IN 1740.

Prof. Pellmann, of Bonn University, Germany, has made a special study of hereditary drunkenness. He has taken certain individual cases, a generation or two back, and has traced the careers of children, grandchildren, and great-grandchildren in all parts of the present German empire, until he has been able to present tabulated biographies of the hundreds descended from some original drunkard.

The last person whom Professor Pellmann has immortalized thus in medical literature is Frau Ada Jurke. She was born in 1740, and she was a drunkard, a thief and a tramp the last forty years of her life, which ended in 1800. Her descendants have numbered 834, of whom 709 have been traced in local records from youth to death by Prof. Pellmann. Of the 709, he found 106 were born out of wedlock. There were 142 beggars, and 64 more who lived from charity. Of the women, 181 led disreputable lives. There were in this family 76 convicts, 7 of whom were sentenced for murder.

In seventy-five years this one family rolled up a big bill of costs in almshouses, trial courts, prisons and correctional institutions. Professor Pellmann says this bill, which the authorities of Germany and therefore the taxpayers have paid, has been at least 5,000,000 marks, or about $1,500,000.

Suppose a century and a half ago some one had rescued that girl and her first child, what a world of suffering would have been saved. Surely the state

would better afford to spend $150 per year for a few years, for each mother and child in appropriations to the Rescue Missions than to pay these immense sums for hanging, imprisoning, and supporting in poor-houses, these unfortunates who may be easily saved if taken in time. When will the state, the church, the individual learn, that an ounce of prevention is a cure, and that the command of Jesus, "Go ye out quickly into the streets and lanes of the city and bring in hither the poor and the maimed and the halt and the blind," is the best political economy?

Remedial Forces which Will Sweep Away the Traffic in Girls.

PERHAPS the greatest remedial forces in the rescue of our girls is the World's Woman's Christian Temperance Union, and the church of Christ. The W. C. T. U. organized around the globe by Mary Clement Leavitt, that splendid pioneer, with its forty departments of work, is doing much toward ushering in the millennium. The Evangelistic work headed by Hannah Whitall Smith and Elizabeth Greenwood, and the Evangelists, Mrs. J. K. Barney, Mrs. S. M. I. Henry, Mrs. Annie M. Palmer, Mrs. Mary Sparkes Wheeler, Miss E. S. Tobey, Mrs. Harriet D. Walker, Mrs. Mollie McGee Snell, Mrs. R. J. Trego, Mrs. Mary J. Weaver and Mrs. M. E. Haughton, is the corner-stone of our Temple. The Loyal Temperance Legions led by Anna Gordon and Helen G. Rice, Ellen A. Blair and Maude L. Greene, are pledged against liquor, tobacco and impurity. Mary H. Hunt has secured Scientific Temperance Instruction in forty states, where the law requires that children in the public schools be taught the evil effects of liquor, tobacco and opium. Keep our children pure and total abstainers, and this awful social evil will disappear. Stella B. Irvine is doing the same grand work by International Temperance lessons in the Sunday-

schools. The Demorest medal contests are sweeping temperance into thousands of homes through the children, and William Jennings Demorest and his wife Madame Demorest will go down in history as philanthropists.

Our Peace department under the energetic supervision of Mrs. Hannah J. Bailey, Amanda Deyo and Emilie U. Burgess is making a public sentiment that will hurl war among the other barbarities out into oblivion. Social purity reformers well know that the standing armies are the very hot-beds of prostitution, and the infamous Contagious Disease Acts were enacted by Napoleon III. to let his soldiers give license to their passions and yet not suffer the just penalty of the diseases of the libertine. And so the awful spectacle is still seen in Europe of girls going to the hospitals to be examined as to their freedom from disease, so these men may be protected. Are men so examined that girls may be protected? Oh, no, their lives and health are of no consequence.

The W. C. T. U. believe that woman's ballot will exterminate the liquor traffic and therefore the social evil. It is a significant fact that in the only states where women have full suffrage, Wyoming and Kansas, Colorado and Idaho, there the "age of consent" is eighteen years, the same as that for legal marriage. Dr. Louise Purington and Alice Stone Blackwell push the work energetically, with Mrs. S. S. Fessenden and Mrs. Clara Hoffman as eloquent lecturers. Susan B. Anthony, Elizabeth Cady Stanton, H. B. Blackwell of The Woman's Journal, and Clara Bewick Colby, Woman's Tribune, and the hosts of

suffragists led by Lady Aberdeen, May Wright Sewall and Rachel Foster Avery, Laura Ormiston Chant, Florence Fenwick Miller, Madame Bogelot, in the Woman's Council, are revolutionizing the world by the changed position of women.

Mrs. Josephine Butler, formerly Superintendent Purity World's W. C. T. U., and Dr. Mary Wood-Allen and Dora Webb, Mrs. Dr. J. H. Kellogg, Jessie Brown Hilton, Rose M. Wood-Allen, Mabel L. Conklin, Isabel Wing Lake, Mrs. Mary E. Teats, of the American W. C. T. U., are making purity thought popular. Mrs. Emilie D. Martin, Superintendent of Purity in Literature and Art, is helping to destroy obscene books and pictures.

The great influence of legislation for purity is shown by the following able article:

"Inflamed rhetoric in the pulpit, or on the platform, as compared with legal steps taken to remove evils from our land, is like the flashes of the aurora borealis when measured alongside of the bolt of lightning. The borealis is lightning diluted, reduced to an attractive, but inoffensive show. The same thing concentrated into one bolt rends asunder knottiest oaks. So the engaging and beautiful display of feeling in speech must be concentrated into legal lightning. This will blast the pestilential evil which fills its sleeve with smiles at the wordy auroras that irradiate many a pulpit. Let us have not less light, but more lightning."

This branch of the purity department aims not only to secure good laws for the better protection of our

youth, but it also seeks to secure the repeal of bad laws which in any way favor vice.

In order to be able to work intelligently along this line, the workers need to inform themselves of all laws and ordinances on their statute books having a bearing upon the purity work. It is surprising the incongruity of many laws having a relation to the same subject which are found upon the same statute book, especially of those laws regarding immoral conduct.

In Ohio, for years, we had a law making it a crime to run a house of ill-fame, and, at the same time, another law purporting to be in the interest of health, yet so artfully worded that it really authorized the regulation of prostitution and could be made to cover everything save a license to run a house of ill-fame, that the Contagious Diseases Acts of Great Britain covered. Through the earnest efforts of the workers of this branch the obnoxious law was repealed.

This branch does not expect to legislate goodness into any one, but it acts upon the principle that it is the prerogative of law to make wrong doing difficult, to put a check upon vice by punishing the evil doer. The repeal of bad laws and the enforcement of good laws are swift educators of public sentiment up to a just standard. Much has been accomplished in the legislative efforts for the protection of girlhood, which has been carried on during the past ten years. Not only has the age of consent been raised in nearly all our states, but there has come to the people an education, which, for its moral force, has been unequaled by any legislation in all the past. We need to keep

up the education and agitation until, not only shall girls be adequately protected, but boys and young manhood shall also be shielded by law from the blighting curse of impurity to protect the virtue of our boys. A statute worded as follows, might serve well:

Any person who shall solicit a boy under eighteen years of age for immoral purposes, or who shall invite a boy under eighteen to visit a house of ill-fame or assignation house, or who shall arrange for illicit meetings between a boy under eighteen years of age and disreputable women or girls, is guilty of a felony with penalty attached.

I also wish we might enact a law to punish adults for repeating vile stories in the presence of young boys. Our boys can scarcely go into the presence of congregated men without having their thoughts contaminated with the vilest stories uttered and received with great gusto too frequently by men of the "upper classes." (?) Laws educate upward or downward, and good people are awakening to the fact that it is a necessity for them to consider the laws made by our law-makers.

"Law is, in one sense, a guide-board pointing out the course of conduct, which, if followed, will secure the greatest degree of good and happiness and safety for all. Therefore it must frequently be in advance of the general conduct of those subject to it, that it may be an instructor and elevator as well as a source of restriction and punishment." DORA WEBB.

General Secretary Reform and Legislation, Purity Department National W. C. T. U.

Mrs. L. M. N. Stevens, National Vice-President-at-Large, secured the appointment of the first Police Matron, and now in many cities of the Union these mother-hearted matrons save the girls.

Among the many enterprises none has given the W. C. T. U. such a commercial standing as the magnificent Temple in Chicago, founded by that Neckar of finance, Mrs. Matilda B. Carse. The building cost one million two hundred and fifty thousand dollars. The rent roll, when all offices are occupied, will amount to two hundred and twenty thousand dollars annually. When the building is filled the rentals alone will pay for it in a few years and then the society will have the splendid income to be used in pushing the forty lines of work against the liquor traffic. The financial plan has been approved by such thorough business men as George M. Pullman, P. D. Armour, and Thomas B. Bryan, Vice-President of the Columbian Exposition. The press, the pulpit and our great leaders aid it in every way. In Willard Hall is the largest noon prayer-meeting in the world, under management of Abbie Frances B. Church, of the Chicago Central Union; the most eloquent speakers and leaders address it.

Another stupendous enterprise is the Woman's Temperance Publishing Association of Chicago, of which Mrs. Matilda B. Carse is the founder and president, and Mrs. C. F. Grow is the able manager.

The Association does an annual business of two hundred and twenty-five thousand dollars, doing a vast deal of book publishing for churches and all denominations who thus help the W. C. T. U. It also

publishes The Union Signal, official organ of the National W. C. T. U., a large sixteen-page paper, with its subscription list of eighty-four thousand, thus reaching over four hundred thousand people every week. Its editors are Lady Henry Somerset, Mrs. S. M. D. Fry, Mrs. C. C. Chapin, Rev. Frances E. Townsley. Three of its editors, Frances E. Willard, Mary Allen West and Julia A. Ames, have heard the message, "Come up higher." The W. T. P. A. also publishes The Young Crusader, the official organ of the Loyal Temperance Legion. Mrs. C. T. Jewett is editor of books and publications. It publishes two hundred and thirty million pages of temperance literature annually.

Closely allied with the W. C. T. U. is The National Purity League led by Mrs. E. B. Grannis and M. Louise Thomas, with its organ, Church Union, edited by Mrs. Grannis; the King's Daughters, officered by Margaret Bottome, Mary Lowe Dickinson, Isabella Charles Davis, and Helen Barker; the Christian Endeavor, organized by Dr. Francis E. Clarke, giving us a consecrated youth; the Order of Deaconesses, these good Samaritans, with Lucy Rider Meyer and Mrs. Bainbridge, as their consecrated leaders, and the renowned Moody Bible Institutes at Northfield, Mass., and Chicago, Ill., sending out thousands of workers.

Also the Industrial School for girls like that of Illinois under direction of Mrs. Louise Wardner and Mrs. Wallace; and all who open up new avenues of work for women as Mrs. Juana Neal, the first woman successful in life insurance, and she placing hundreds of

others in the field as agents. It is the common plea of the girls in the life, "I can't escape, for I know no way to earn a living." Every girl ought to have a self-supporting trade, and every new occupation opened up relieves the overcrowded numbers in other branches and wages rise from the miserable pittance of four dollars per week, which starve thousands of girls into prostitution. Miss Grace Dodge, the wealthy New York woman—whose father was for years President of the National Temperance Society and whose brother is President of the Evangelical Alliance, those giant forces for "Christianity applied"—is doing splendid work in aiding working-girls in affairs temporal and spiritual. But the labor problem will only be solved when the Golden Rule is applied to employés, and capitalists do as Mr. Crittenton has done, reward faithful workers with a partnership interest in the business, and mistresses treat servants as they would wish their own daughters treated.

Through the World's Woman's Christian Temperance Union it is hoped workers may found Rescue Missions around the globe. England has known its benefactions, for among a pile of letters we came across the receipt of General Booth, of the Salvation Army, for one thousand dollars for the Florence Hospital, London. All workers are deeply in sympathy with the Salvation Army and realize the wondrous force it is in evangelizing the world. Commander and Consul Booth-Tucker, Mr. and Mrs. Bramwell Booth, Mr. and Mrs. Catherine Booth-Clibborn, and the other officers with their grand soldiery, have opened rescue homes for girls nearly all over the world, and

only God knows the extent of their beneficent endeavor. Our own patrons of the San Francisco Rescue Home, Mr. George S. and Carrie Judd Montgomery, are also soldiers in the Salvation Army and they gave the site for the Rescue Home at Beulah, Oakland, California.

No doubt the British W. C. T. U., of which Lady Henry Somerset is President, will coöperate with this great Mission work. Lady Henry's heart is deeply stirred for social purity work and she often relates on the platform the pathetic story of a poor dishonored girl whose body was found in the Thames and upon her breast a note, "Darling Mother:—Drink brought me to shame, and shame brought me to the river."

As a means of identification, the note was published in the London dailies and three hundred and twenty-four mothers came to the morgue to see if the lost girl was their daughter. Then her plea for the rescue of these precious girls fairly electrifies her audience. Her talks on the White Cross movement organized by the Bishop of Durham which ought to sweep the world, pledging men to personal purity, are wonderfully blessed of God, and her work in the slums shows her to be a noble woman, indeed, and no poor girl is too low to be beneath her notice, or too defiled for the soft, white hand to caressingly touch, while her wealth is literally poured out for the good of humanity.

Mrs. Josephine Butler, formerly Superintendent of Social Purity of the World's W. C. T. U., who was brought into the work through the loss of a beloved daughter, is a woman who has stood mob violence

for the sake of rescuing these "mothers' girls," and has done wonders in helping to abolish the infamous Contagious Disease Acts. Dr. Bushnell and Elizabeth Wheeler Andrew, the Third and Fourth Round-the-World Missionaries of the World's W. C. T. U., have done the same great work for India. Miss Ellice Hopkins, another who has been tried by fire, having lost a chivalrous lover, has given herself and writings to the White Cross movement, especially pleading with young men to keep themselves pure, and to protect every girl as though she were a sister. No man could read her wonderful booklets without longing to be perfectly pure. Rev. John McNeil, the great temperance preacher of England, and Evangelist Henry Varley, whom Mrs. Stephen Matthews, National Organizer B. W. T. A., pronounces the pioneer in talks "to men only," the ones who ought to be lectured until, as Evangelist Sam Jones says, "they quit their meanness," have done Herculean work in creating the sentiment for social purity, which must be making headway when Mademoiselle Nikita, the famous prima-donna, a protege of Wm. J. and Madame Demorest, gives as one of her special selections, "The Soul's Awakening," the story of the redemption of an erring girl, and in one or two plays the rescue of erring girls through Rescue Missions is delineated, amid the rapturous applause of thousands of theater-goers; also when gifted singers and elocutionists, as Mrs. Sylvia Chapman Martin, give recitals for the benefit of the Rescue Homes.

Then, too, when such conservative papers as the Ladies' Home Journal and magazines circulating

among the wealthiest people of America give many pages to rescue work, such as the divine philanthropy of Ballington and Maude Ballington Booth of New York, in their magnificent effort to help the prisoners as the Lord Jesus Christ would help them. Their organization while even yet behind prison bars into the religious order of the Volunteers, Prisoners' League, with its beautiful banner bearing the motto, "Look Up and Hope," fits these brothers to face life again. When the dreary prison term is over and "Hope Hall," where forty-eight of them can be made "at home," opens its hospitable doors and keeps them from their old enemies, the saloon, the gambling hell and the haunt of shame, till honest employment is found, then these men find themselves comrades among the thousands of "Volunteers of America" who are battling so bravely against the "world, the flesh and the devil."

The Christian world is being permeated with its sense of responsibility when the most popular books are such thrilling stories of the war against the saloon and its kindred evils, as those of Rev. Chas. M. Sheldon, and especially, "What Would Jesus Do?" and the no less beautiful story, "A Singular Life," from the gifted pen of Elizabeth Stuart Phelps Ward. Scores of other books portraying some phase of Christian socialism, purity and rescue work prove the popularity of our great reform, and for once "Vox populi, vox Dei" shall prove true, for the voice of God is, "Whatsoever ye would that men should do to you, do ye also to them."

Nor are our dusky sisters forgotten, and in San

Francisco the Chinese and Japanese girls sold to brothel-keepers are rescued by the Presbyterian Occidental Board of which Mrs. Mary Frank Browne is President and Mrs. H. B. Pinney Secretary, which supports a Home under charge of Miss Culbertson. The Methodists also have a Home under charge of Rev. and Mrs. F. J. Masters. The cause of these dear girls is also well pleaded by Mrs. Nellie Blessing Eyster, author of the "Bright Side of Chinese Life."

Miss Jessie Ackermann, the consecrated manager of Ram's Horn Mission, Chicago, our renowned second round-the-world W. C. T. U. missionary, is saving thousands of erring girls and fallen men by her work. She has now founded a Mission at 110 La Salle Ave., Chicago, and many souls are being redeemed.

Next to the church of God, which is the greatest remedial force in the world, especially when it is awakened by such ministers as T. De Witt Talmage and Dr. Charles H. Parkhurst, visiting the haunts of shame, and telling of the atrocities committed, we believe in the Prohibition party—the only party having had a woman, Mrs. Helen M. Gougar, on its Executive Committee—which will outlaw the liquor traffic and therefore the traffic in girls will cease. We are glad that every four years a Gideon's Band of over two hundred thousand Christian men vote as well as pray "for the Kingdom of God to come." James Black, Neal Dow, St. John and Daniels, Fisk and Brooks, and Bidwell and Cranfill, representing the party that never casts a vote for the saloons, are the brave exponents of "the good time coming" when such a thing

as a legal saloon shall be as impossible as a legal slave.

Col. John Sobieski in his letter of acceptance as nominee for Governor of Missouri well writes: "The liquor power is not only the power behind the throne, but it is the throne itself. The two distinguished gentlemen who are candidates against me, while they were soldiers in the late civil war, and while they can have no natural sympathy with the saloon, yet they would not dare say one word against this corrupting and murderous traffic."

Surely, as A. G. Wolfenbarger truly says, "if sixty million people cannot put to rout two hundred and forty thousand saloonkeepers, we had better confess our Republic a failure and go back to monarchy. Or as George W. Bain eloquently says, "If you men will not banish the saloon, for God's sake give women the ballot and let them save their darling children."

It is one of the proudest recollections of Evangelist Crittenton's life that he had the honor of being the nominee of the Prohibition party for Mayor of New York. For this good time of Prohibition the Good Templars, under the leadership of Dr. Oronyteka, the Sons of Temperance marshaled by Sir Leonard Tilly, the National Temperance Society, A. G. Lawson, President, and E. C. Cummings of their immense publishing house, are working nobly.

When will this good time of prohibition come? When Christian men vote as they pray, vote for God and trust results to Him, then will they find fulfilled the words of Christ, "Great is thy faith. Be it unto thee even as thou wilt," for the four million votes

would outlaw the saloon and bring victory in one election. Oh, Christian men! do you not remember the word, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord, to the help of the Lord against the mighty." Surely that same word must come to the church members to-day. Cursed, not for what they do, but for what they do not do. Because in failing to vote against the saloon, they are responsible for the crime and vice and hordes of shameless men and women which the saloon makes. They are responsible for the widowed wives and beggared heart-broken children.

Oh dear brother! arouse from your strange lethargy and in answer to the tender question of Solomon, "What shall we do for our little sisters?" sweep this infernal liquor traffic from our land and the traffic in girls will cease, and Rescue Missions will not be needed.

Oh, brothers! brothers! you who have named the sacred name of Christ, listen to the wail of a million heart-broken drunkards' wives and many million innocent little ones, orphaned and beggared because you vote to legalize the saloon, "Lord, how long shall the wicked, how long shall the wicked triumph? . . . . They break in pieces thy people, O Lord, and afflict thine heritage; they slay the widow and the stranger and murder the fatherless."

These millions turn with imploring outstretched hands and tear-stained eyes, and on bended knees cry to the church of Christ, the representative of the precious Savior who is "not willing than any should

perish" as their only hope in their hopelessness, their only help in their helplessness before the saloon, and moan out "Who will rise up for me against evil-doers? or who will stand up for me against the workers of iniquity?" And can you in answer to that pleading cry in the name of your Christ not only not "rise up against the evil-doers," the saloon-keepers, but actually go into partnership with them by your votes and legalize them in making more widows and fatherless as fast as their hellish alcohol can do so? Surely the curse Jehovah pronounces on those who "oppress the widow and the fatherless" shall fall on those who legalize the saloon. The finest definition of religion in the whole Bible is: "Pure religion and undefiled is to visit the fatherless and the widows in their affliction and keep one's self unspotted from the world." But the man who votes for the saloon votes to make thousands of happy wives into the most to be pitied of all widows, the drunkard's wife. He votes to make fatherless thousands of little children who never did him any harm. He sells these, Christ's little ones, to the saloon-keeper for a golden bribe, and, therefore, like Judas, sells his Lord. What if the bribe be high-license instead of low-license? Would Judas' crime have been less detestable had he gotten three hundred instead of thirty pieces of silver? Oh, dear brothers! do not again sell your Lord, and crucify Him afresh in the persons of these precious brothers and sisters for He has said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

The Gospel of Good Health.

HYGIENE is an aid to rescue-work. In organizing the work of the Chicago Medical Mission, one of the chief objects of the founders was to bring to bear, in an effective way, the transforming and redeeming influence of a healthful dietary, cleansing tonic baths, and other health-promoting agencies. To this end, the first step taken was the opening of the Free Bath and Laundry at 40 Custom-House Place. The next step was the penny lunch. Combined with these was the Medical Dispensary for the dressing of wounds and the administration of simple, rational measures of treatment, especially the use of massage, electricity, baths, etc. Later, the Lodging-House was opened with the idea of supplying men with clean beds, properly ventilated sleeping-rooms free from tobacco smoke, and in and about all, an atmosphere of Christian kindliness, brotherliness, and the administration of the Gospel as a living, active, redeeming power.

The value of these agencies in helping men out of sin into a Christian life has been abundantly demonstrated in numberless instances. This has been particularly true as regards the appetite for alcoholic drinks. Among those who have been brought under the influence of the mission there has been a large number of men who have, for many years, been given up as hopeless cases, confirmed inebriates, and who

had had numerous and unsuccessful efforts to reform by the aid of such means as had come within their reach; scores of these cases have reported themselves as having been treated by the Keeley Cure and various similar methods, and with no result but failure. In not a few instances men had experienced a change of heart and earnestly desired to live a Christian life, but were in the depths of despair because of their inability to restrain the appetite for alcoholic drinks. Hygienic measures have been found most wonderfully helpful in several ways which may be mentioned.

Perhaps the best means of presenting in a brief way the method of utilizing hygienic agencies in connection with Gospel work is, to take the poor drunkard as we often find him—profoundly under the influence of liquor, stupid and dirty, covered with vermin, perhaps bruised and bleeding, with trembling hands and faltering step, with bloodshot eyes and disordered stomach, with his moral faculties benumbed, his mental faculties paralyzed by the long-continued influence of a narcotic drug, and with all the physical powers weakened nearly to the last degree, and the body in a state of general physical deterioration. The poor victim of alcoholism comes tottering into the mission and is taken in hand by a trained nurse, his ragged and vermin-infested clothing is removed and sent to the furnace of the fumigator, and the man himself is put in a bath-tub for a brief warm, cleansing bath, at the end of which he is given a short cold shower-bath, care being taken to make the application brief and to follow it with vigorous rubbing to promote reaction. The result is, that perhaps in less than fifteen minutes

the reeling, rum-stupefied man is brought to his senses and able to think straight and walk straight, and is astonished at the rapidity of his sobering up.

Within a month after the opening of our little mission at 40 Custom-House Place, six years ago, it became a common thing for some poor drunken fellow to come reeling down the stairs into the Bath Department, exclaiming: "Where is the man that sobers 'em up?" They were often heard anxiously inquiring: "Is this the place where you sobers 'em up?" It was a revelation to the writer that there was such a vast number of men longing to be sobered up, anxiously looking for some one capable of laying hold of them with a strong hand and rescuing them from the clutches of the demon of drink. One day a man who had been sobered up suddenly sprang from the shower-bath into the aisle exclaiming, "You have wrought a miracle,—I am a sober man!" Ten minutes previous to that time, he was in a state of driveling, idiotic intoxication, having been led down the stairs into the bath-room by two companions who had themselves been sobered up and who had dragged him in there with the hope that he, too, might enjoy the same advantage.

Cold water is unquestionably one of the most powerful of all known tonics. It excites the brain and spinal cord through its influence upon the nerves of the skin, and has power to arouse the dormant energies of the system in a way not equaled by any drug or other agent which can be safely used. With my experience of the value of the shower-bath in connection with the rescue-work, I should think it just about

as reasonable and consistent to undertake to run a Gospel mission in conection with rescue-work without a shower-bath as for a carpenter to undertake to work without a hammer, plane or saw. It is true men are sometimes saved from the power of drink while quite profoundly under its influence, and the writer has personally known a number of such instances—but it is equally true that the door to the drunkard's mind and heart may be opened by means of the simple bath procedure so managed as to deliver him instantly, so to speak,—for the time being at least,—from the brain and soul paralyzing power of drink.

I ought to mention the fact that the cold-bath cannot be indiscriminately used, and that it must be employed with great care and discretion. It is a most powerful measure, and is likely to do harm in cases in which the heart is greatly weakened by disease, a condition which is naturally quite frequently encountered among drunkards. In cases of this sort, very cold applications cannot be made. It is important that all measures of this sort should be employed under the direction of a physician and a trained nurse.

After a man who has been accustomed to the daily use of liquor has reformed, whether he has professed conversion or not, there is, in a majority of cases, a condition of nervous exhaustion, abnormal nervous irritability and depression, which is a diseased condition needing relief as much as any morbid condition resulting from any other cause. It is this physical suffering, indeed, which is the greatest obstacle in the way of the man who seeks to reform from the drink habit. He feels the physical need which from

his previous experience he knows alcohol will temporarily satisfy—the habitual drunkard, in fact, takes alcohol for the same reason that not a few physicians prescribe it. There is no class of persons who need so much the so-called tonic or stimulating effects of alcohol as the habitual user of the drug. Every dose of alcohol, whether administered to a habitual user of alcohol or one not accustomed to it, prepares the way for another and creates a greater need than had previously existed.

Various drugs have been suggested as substitutes for alcohol whereby this weakness and nervous irritability might be overcome; none, however, have ever been brought forward which presents one-tenth part of the power of the simple measures afforded by hydrotherapy: the cold-shower bath, the cold douche to the spine, hot and cold sponge to the spine, the neutral full-bath which may be 92° to 95°, and other simple measures are of immense advantage in these cases.

A man who has left off drink for three or four days and finds himself almost in a frenzy because of the nervous irritability and the intense craving for alcohol may generally be restored to a state of calmness and self-control within fifteen minutes by a full bath at 92° to 95°. With higher temperatures the effect is weakening; a lower temperature gives rise to chilliness and subsequent discomfort. The measures mentioned above are only samples of the help which may be afforded by baths of various sorts in dealing with this class of cases. By the daily use of tonic baths the nervous system may be rapidly built up to a wonderful

degree, the will and moral power increasing in strength with improvement in nerve-tone, and thus the man is brought into a condition in which he has a fair chance to fight out the battle with appetite; our records show scores of men who, through these agencies, combined with other Gospel aids, have been restored to themselves, their families, their friends and society, and who had previously struggled in vain with the diseased conditions resulting therefrom.

The influence of diet in aiding men to reform, while not perhaps so immediately noticeable, is nevertheless equally profound, and perhaps even more permanently efficient than the measures above referred to. Our bodies are made of what we eat. If the daily dietary introduces into the system substances which burn and sting and blister as they go down the throat, and which, entering into the blood and coming in contact with the delicate nerve-filaments, inflame, irritate and excite them, it should not be wondered at that the brain lacks equipoise, that there is deficiency in self-control, a disposition to yield to the abnormally strong impulses which surge in upon the conscience, the weakening of the inhibitory power against evil, an exaggerated appeal from the propensities and a lessened power to resist gross tendencies, and in all ways an unusual liability to "fall into temptation."

We pray, "Give us this day our daily bread," and in the same breath ask, "Lead us not into temptation." If we receive from God's hand the bread which he created for us,—those foods which are natural to man and which are wholesome and life-giving, and which contain in themselves no irritating or nerve-exciting prop-

erties, we, in so doing, enter into the divine plan whereby man may be delivered from temptation, and lifted above the power of sin through obedience to the divine order. Mustard, pepper, peppersauce, ginger, and all other hot, irritating and stimulating condiments tend directly to the production of the drink-habit. The same must be said of the excessive use of salt. All these substances produce an abnormal thirst, while at the same time they so deprave the sense of taste that it is not satisfied with the bland and simple flavors by which natural foods and drinks commend themselves to the sense of taste, but demand highly flavored or irritating substances instead of pure and limpid but tasteless water and the wholesome but delicately flavored food-substances which constitute man's natural bill of fare.

In this way drunkards are made at the dinner table. Many a mother is unconsciously training up her sons and daughters to become inebriates by the highly seasoned viands supplied to them at the family table. Wine, beer and cider naturally follow right along after mustard, pepper, tea, coffee and chocolate; and rum, gin and whisky are only a little further along the line. Old drunkards not infrequently find even pure grog too bland for their calloused palates. I have more than once encountered men who habitually drank pepper-sauce as freely as the ordinary toper drinks whisky. Jamaica ginger is not infrequently used in the same way by old drunkards.

The evil of intemperance may be looked upon as an inclined plane at the bottom of which is to be found the victims of alcohol, opium, cocaine and vari-

ous other equally destructive drugs. A very short distance up the hill may be found the devotees of tobacco, chewers, smokers and snuffers of the filthy weed. It is really a question, however, whether the tobacco habit and the liquor habit should not be placed upon the same level, they are so closely associated in practice and so absolutely akin in their tendency. It is equally questionable whether the tobacco habit is not, on the whole, as great an evil as the liquor habit,—at least when we take into consideration the fact that the ranks of drunkards are continually recruited from the multitudes of boys and young men who are users of tobacco. Some distance further up the hill we find habitual users of tea and coffee, not a few of whom are as veritable "topers" of tea or coffee as are the punch and toddy drinkers on a lower plane. Higher up still, but unmistakably on the down-grade, are to be found a vast number of men, women and children who are intemperate eaters and are cultivating appetites for alcohol, tobacco and other drugs by the use of condiments such as mustard, pepper, pepper-sauce, vinegar, ginger, the free use of salt, etc.

Flesh-eating must be placed alongside of condiments as a means whereby the alcohol appetite is excited and maintained. Flesh-food is itself a stimulant, and is, under some circumstances, capable of producing as strongly excitant effects as are generally recognized from the use of alcohol. There are savage tribes in which many individuals become highly intoxicated by drinking blood and eating raw meat.

I have not space to dwell upon all the physiological and hygienic reasons for the statements which I have

made above, and which have been discussed at greater length elsewhere, but I will merely say that in actual practical experience I have found that there is a marvelous power in a pure dietary to control, subdue and eradicate the appetite for alcoholic liquor and other enslaving drugs. Numerous cases might be cited in illustration of this statement. The Hygienic Lunch-Counter connected with the Workingmen's Home conducted at 1341 State street, Chicago, feeds daily many hundreds of men. Since this penny lunch was instituted on September 1, 1893, we have sometimes fed as many as 1,500 men in one day. Flesh-meats of all kinds, mustard, pepper and condiments of all sorts, with the exception of salt in moderate quantity, have always been excluded from our bill of fare. Hundreds of men have borne testimony to the fact that while living upon this wholesome diet the appetite for drink was entirely held in abeyance. A very common expression among men who frequent this lunch-counter is, "So long as I have this kind of food I have no desire for drink."

There are to-day scores of reformed men who take their meals regularly at the Hygienic Lunch-Counter, where a liberal bill of fare is furnished at the rate of one or two cents a dish, who know by sad experience that a departure from this simple diet will be the first step back into the old life from which they have been rescued. One man who lapsed some time ago after having done well for several months during which he had been sober for the first time in many years, gave the writer the following experience: "I one day had a hankering for beefsteak; I thought I would like to

see how it would taste, for I hadn't tasted beefsteak or liquor for six months. So I went to a restaurant and ordered a thick, juicy beefsteak and some oysters; I applied pepper to the oysters and mustard to the beefsteak. When I had finished my meal I went out and started back to my lodging-place, but I felt an almost irresistible desire for drink. I had to pass a saloon, but it was with great difficulty that I could get by it; I feared that I should yield to temptation and so I started and ran back to my lodging-place where I thought I should be safe. I then resolved that this should be a lesson to me; but a week later, the old craving for beefsteak returned, and as I had escaped before, I thought I might perhaps safely try it again, and once more ordered beefsteak. I had no sooner eaten my meal than I felt such an overwhelming desire for drink that I went straight to a saloon and drank liquor and knew nothing more until I found myself, after two days' drinking, in my room under the care of a trained nurse who had rescued me. I think I have learned the lesson thoroughly now, and shall take care that no more beefsteak touches my lips. I am satisfied that I cannot eat meat without again becoming a drunkard."

This man was perhaps more susceptible than the majority of such cases, but it should be borne in mind that in men who have long been addicted to the use of liquor the resistance to poisons of all sorts is greatly lessened. The man who, in the early period of a life of drunkenness, can drink several glasses of whisky in succession without losing his self-control and without

becoming unsteady in his gait, finds, after a few years more, that one or two glasses of liquor will completely unbalance him so that he loses both mental self-control and physical equilibrium. Such men say, "I don't know why it is, but I can't drink as I once could, for liquor seems to go to my head at once and I lose all self-control." The reason of this is, that the kidneys, liver and other organs which, when intact, were capable of neutralizing the poisonous effects of alcohol, are so nearly worn out that they can no longer perform this office efficiently, and the nervous system, which has been weakened by long indulgence, is at the mercy of the poisonous drug.

The same principle applies to the stimulating poisons contained in flesh-meat; the confirmed inebriate is more susceptible to these influences than is the ordinary drinker, so that while a majority of this class may be able to resist the tendency to drink which may be excited by flesh-meats and other stimulating articles of food, the chronic inebriate, having lost the resisting power, is in a wholly different situation, and needs the help of an absolutely unstimulating, pure and highly nourishing dietary.

Much more might be said upon this subject and upon the mental and moral bearings of foods and other hygienic agencies, but I will leave the subject here, cordially inviting all who are interested in this phase of rescue work to make a personal investigation of the work which is being done at the Workingmen's Home at 1341 State street, Chicago, and at the Medical Missionary Training-School at 1926 Wabash avenue, Chicago, Illinois. We shall also be glad to place in the

hands of all who may desire it, literature which will afford them an opportunity to read and investigate the subject further.

J. H. KELLOGG, M. D.,
Sanitarium, Battle Creek, Mich.

The Chicago Medical Mission.

THE headquarters of the work is now located at 1926 Wabash avenue, the large building for many years occupied by the institution known as the Home for the Friendless, but which has been leased for a term of years on exceptionally favorable terms, thanks to the generous consideration of the board of trustees who still control the property.

In addition to the central building, a large building, owned by the association, and located at 28 College Place, is occupied as a sanitarium, the entire earnings of which are devoted to the maintenance of the various missionary enterprises conducted in Chicago.

Another large building, located at 2 and 4 College Place, is leased for use in connection with the sanitarium.

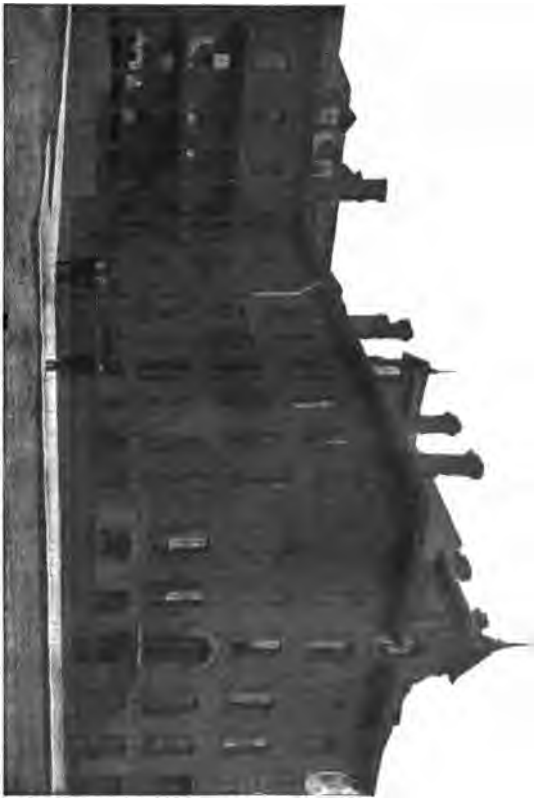
A large building, located at 42 and 44 Custom House Place, formerly occupied as a church, but fitted up during the World's Fair as a lodging house, is now conducted as a Workingmen's Home and Mission. It will be described later.

A commodious hall, located at 33 W. Madison street, is leased and occupied by the Star of Hope Mission.

The several departments of philanthropic work which are now actively conducted in connection with the Chicago Medical Mission, are the following:

THE MEDICAL MISSIONARY TRAINING SCHOOL.

This is conducted in the large building at 1926 Wabash avenue. The course of instruction includes



MEDICAL MISSIONARY TRAINING SCHOOL, 1926 WABASH AVENUE.

Biblical teaching in gospel principles, and instruction in personal evangelistic work, and in various lines of

rescue work. In addition to this, elementary instruction in nursing is given, this branch of the work being conducted in connection with the Training-School for Missionary Nurses carried on at the Battle Creek (Michigan) Sanitarium. At the present time the number of missionaries at work in Chicago, under the International Medical Missionary Board, is 130, nearly all of whom are self-supporting.

THE AMERICAN MEDICAL MISSIONARY COLLEGE.

This work, while a separately incorporated institution, is conducted under the general supervision of the International Medical Missionary and Benevolent Association, a portion of the commodious building at 1926 Wabash avenue being employed for the purpose. The number of students in attendance at the college is about 100. The facilities afforded are fully equal to those of the best schools in the United States. The course covers four years. No charge is made for tuition. Both young men and young women are received.

DISPENSARIES.

Two dispensaries, both medical and surgical, are maintained: one at 4 College Place, the other at 1926 Wabash avenue. Physicians and nurses are in daily attendance at these dispensaries, at which patients receive not only ordinary prescriptions for drugs, etc., but baths, massage, electricity, and the various other rational measures of treatment, such as are employed at the Battle Creek Sanitarium. Treatment at the

dispensary is free. A small charge is made for medicine, except in cases where the patient is absolutely penniless.

VISITING NURSES.

A corps of trained missionary nurses, graduates from the Missionary Nurses' Training-School of the

VISITING NURSES.

Battle Creek Sanitarium, have formed a settlement at 1926 Wabash avenue, in a portion of the building devoted to this purpose, and engage in work for the poor, devoting a part of their time to nursing those who are able to pay for their services. The number of nurses thus employed at the present time is eight. This corps is constantly growing in numbers by new

recruits from the Battle Creek Sanitarium Training-School for Nurses.

There is no line of missionary work which is more needed in every large city, and none more helpful, than that of the visiting nurse. A missionary nurse not only ministers to the physical wants of the sufferer, but also points out to the troubled soul the Source of rest and peace.

THE DAY NURSERY.

A day nursery has been fitted up, and is conducted by two trained nurses from the Battle Creek Sanitarium, at 20th street. Into this safe harbor a large number of little ones are gathered daily, while their mothers are employed in various vocations away from home, thus not only affording relief and assistance to careworn mothers, but a great advantage to the little ones, who are often found to be suffering greatly from the lack of home care. A few children are cared for both night and day in this department.

THE KINDERGARTEN.

This department, under the charge of an experienced kindergartner, gathers in the little ones of the neighborhood for several hours daily, giving them the advantages of mental and moral culture by the most approved methods, thus counteracting as far as possible the soul-dwarfing and body-destroying influences to which the majority of them are subjected in their homes.

The little ones, engaged in their various occupations with songs and games, afford a most charming

spectacle in beautiful contrast with the awful scenes which constantly greet one upon the streets.

FREE LAUNDRY FOR MEN.

This department, one of the very first organized in connection with the mission, is located in the basement of the Workingmen's Home, at 42 Custom House Place. For the last four and a half years, from 50 to 150 men have daily made use of this laundry, the only means afforded in the city whereby a very poor man can cleanse his clothing from dirt and vermin.

FREE BATHS.

Facilities for free baths for both men and women are afforded in connection with the dispensary at 20th street, and free baths for men are provided at 42 and 44 Custom House Place. The latter baths are pretty well patronized. More than 200 men sometimes make use of the baths daily. The average number has never been less than 50 daily, during the last four and a half years.

THE WORKINGMEN'S HOME.

This establishment is, without doubt, the most complete enterprise of the sort which has ever been undertaken. The work is conducted in a building formerly occupied as a church, but converted, during the World's Fair, into a cheap lodging-house. About four and a half years ago the present management leased it and put in baths, laundry, facilities for fumigation on an extensive scale, and various other improvements. Poor men are furnished lodging at 10 cents

a night. Food is furnished at a penny a dish, giving poor men an opportunity to get a satisfactory meal for from three to five cents.

All the patrons are required to keep themselves in

WORKINGMEN'S HOME AND MEDICAL MISSION, 1341 STATE STREET.

a cleanly state. Their clothing is fumigated, baths administered, and an infinite amount of pains taken to keep vermin in subjection. Accommodation was fur-

nished for about 300 during the winter of '96 and '97, and more than 400 men were sometimes lodged in a single night. More than half that number were often taken directly from the police stations where they had to lie upon the cold stone floor.

As a rule, those furnished lodging are required either to work for it or pay for it; but exception is made in cases of worthy poor men who happen to be temporarily stranded, and all men who are starting in a new and better life.

The purpose of the Home is to serve as a sort of tramp hospital, where homeless and friendless men, the outcasts of society, may be rescued and restored by the combined influences of physical and moral means, medical relief, brotherly kindness, and the regenerating power of the gospel. The various departments in the Home are supervised by students in the Medical Missionary Training-School.

THE LIFE-BOAT SERVICE.

This department comprises chiefly the rescue work for women, which is conducted by women. Married women of mature age, and trained nurses, go out upon the streets of certain districts between 10 P. M. and 1 A. M., and extend an invitation to their lost and fallen sisters who are so entangled in the intricate meshes of vice and sin as to be unapproachable in any other way. As the result of this work, some scores of lost souls have within the last few months been restored to society and their homes, and are to-day rejoicing in their deliverance from the very gates of hell.

THE MATERNITY.

This institution is provided for unfortunate young women who have been led astray from virtue, but have not given themselves up to vice, and who ea-

THE MATERNITY HOME.

gerly grasp the helping hand reached out to save them from sinking lower into the yawning gulf which is open to receive them.

The building now occupied is too small for the pur-

pose, accommodating only twelve beds. It is constantly full, and we are glad to be able to report that it is very rare indeed for a young woman who enters this shelter from a cold and scornful world, not to come out a converted and regenerated soul, and better prepared to meet the temptations and sorrows of the world than when she entered. There is no branch of the Mission which has been more signally blessed of Providence than this work, which has been from the first conducted purely as a work of faith, and without any regular provision for its support. But thus far all its necessities have been supplied. There is great need, however, that larger accommodations should be provided.

GOSPEL MISSIONS.

Two gospel missions are maintained constantly, in which meetings are held every night,—one at the Workingmen's Home, 42 and 44 Custom House Place, the other at the Star of Hope Mission, 33 W. Madison street. The latter mission has been most successfully conducted for three years by Brother Thomas Mackay, to whose untiring efforts, seconded by those of his faithful wife, the great success of this mission must be, under God, chiefly attributed.

As the result of the work of these two missions, many hundreds of men have been rescued from the ranks of tramps, drunkards, and criminals, and are now earning an honest livelihood and leading Christian lives. Almost every night souls are reclaimed at each mission, the average number being five to seven at each. The number sometimes reaches more than double the figures named.

WOMEN'S CLUBS.

For the last two years a Woman's Club has been very successfully maintained in connection with the Medical Missionary College Settlement, which has been carried on at 744 47th street. Through the medium of the club a large amount of exceedingly helpful and practical instruction has been given to the mothers of the middle and lower classes, respecting the training of children, the care of their homes, correct principles relating to dress, diet, cookery, etc. It has been exceedingly interesting to those connected with this particular branch of the work to note the improvement made in the homes represented in this club. This is certainly a very profitable line of work, which, it is hoped, will be extended in the future.

BOYS' CLUBS.

A very extensive work has been carried on within the last year by the organization of boys' clubs, the membership of which has consisted entirely of newsboys, bootblacks, and other street boys, who have found in these clubs their only opportunity for mental and moral instruction and help.

More than 75 clubs have been organized, at which 3,000 boys have at times been in weekly attendance. This good work has been the means of saving many a boy from the prison and possibly from the gallows, and has been the means of introducing into hundreds of young hearts the first ray of moral sunshine which has ever entered, and has given thousands a strong lift upward. It is gratifying to know that this good

work has extended to other cities. It is a line of effort which should be vigorously pushed in every large city.

JAIL WORK FOR BOYS.

Through the invitation of the Reform Committee of the Woman's Club of Chicago, work has been undertaken for the boys confined in the city jail. This work, which is encouraged and to some degree supported by the Woman's Club, consists in daily visits to the boys, instruction in gymnastics, moral teaching, and personal work. A trained nurse, a young lady, and a young man, an evangelist, visit the jail daily, and the reports of their work show not only that there is great need of effort in this line, but that it can be made eminently successful by adopting right methods of appealing to the spirit of self-respect and manliness which is not altogether crushed out of the hearts of these unfortunate boys, even though they find themselves within prison walls, and the involuntary associates of villains of deepest dye and of every description.

THE INDUSTRIAL DEPARTMENT.

This department is carried on for the purpose of furnishing employment to the patrons of the Workingmen's Home, especially those who are entirely penniless, and those who, having determined to reform from a life of intemperance and vice, find themselves confronted with the immediate necessity of obtaining a livelihood by honest means; but being without character, and too often with little skill, are very likely to relapse through utter discouragement if left

to fight the battle alone with so many odds against them. Two lines of industry, the weaving of rugs and carpets, and the manufacture and sale of Tampico brooms, have already been established, and it is believed that other industries may be developed in the near future.

RESCUE FARMS.

The farm colony affords one of the most ready and successful solutions for the problem, "What shall be done with the reformed tramp and the penitent ex-convict?" Left to struggle on alone, these unfortunate men, who are generally defective in what is commonly termed thrift, or tact in getting on in the world, are almost sure to relapse through the disheartening influence of continued rebuffs and failures in their unaided efforts.

During the last two years, the Battle Creek Sanitarium has conducted one of its large farms for the benefit of this class of men, a colony of whom have been employed to do the work of the farm under the supervision of suitable persons, whose duty has been not only to direct their work, but to lead them, both by precept and example, to a higher and better life. The results have been in the highest degree satisfactory, and the effort can no longer be regarded as an experiment. It is hoped that in the near future it will be possible to inaugurate much greater undertakings in this line.

HOME FINDING.

This department seeks to procure homes not only for orphan boys and girls of all ages, but also for res-

cued women, reformed men, and all classes of homeless and friendless persons who are suited to the environment of Christian homes. Thus far no difficulty has been experienced in securing homes for all who have needed help in this direction. Scores of men who have been redeemed from the gutter have been sent to splendid country homes where, surrounded by the sweet innocence of nature and the pure atmosphere of a Christian home, they have in most instances, for the first time in all their lives, had a good chance, and rarely indeed has it been that this first and only opportunity has not been well improved.

Scores of women who have been rescued from the very lowest depths of degradation have in like manner been helped up to the light and sunshine of pure and wholesome living.

SCHOOLS OF HEALTH.

This department, while not, properly speaking, a branch of the charitable work of the mission, is purely philanthropic in character, and is conducted by the same general management. The purpose of this School of Health is to propagate and encourage ideas respecting the physical care of the body by means of lectures, cooking-schools, classes in physical culture, dress clubs, instruction in simple remedies, and first aid to the injured, in the circulation of reliable literature pertaining to health and sanitation, and other allied topics.

THE SANITARIUM.

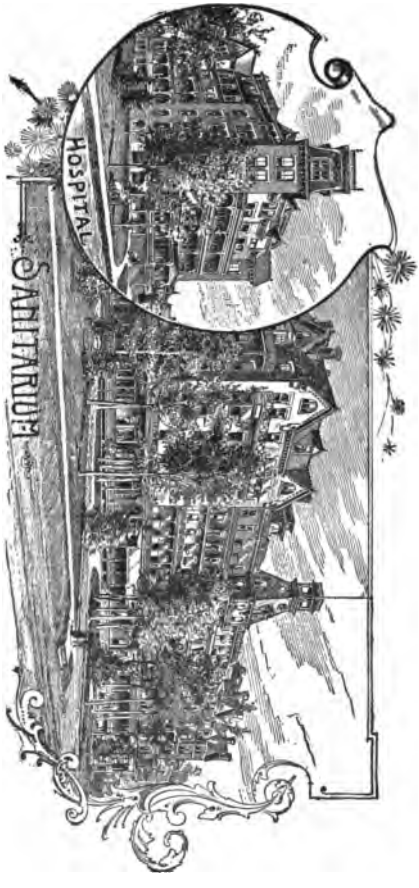
We mention lastly this enterprise, for the reason that while it is not in itself a charity, it is immediately connected with the general scheme of the work, and is the one and only source of income whereby the work is supported.

The income thus far has not been nearly sufficient to meet the demands of the work. The Sanitarium is conducted on the same plan as the institution at Battle Creek, Mich., of which it is a branch, the physicians and nurses having all been trained in that institution. The facilities are similar in character, though much more limited in extent. Every dollar of the earnings of the institution is devoted to the charity work of the Chicago Medical Mission.

WHAT HAS BEEN DONE.

The following is a brief summary of what has been accomplished through the various lines of Christian and philanthropic work represented in the Chicago Medical Mission:

Number of lodgings	73,743
Number of free baths	47,072
Use of free laundry	61,684
Number of patients treated in Dispensary	38,055
Number of visits made by trained nurses	11,469
Number of "Penny Lunches"	394,566
Number of professed conversions	1,460
Number of women rescued	65
Number of friendless children placed in private homes	205
Number of garments given away	41,230


HOSPITAL
SALTFORD

WHAT THE COST HAS BEEN.

Expenditures		$34,653.89
Net earnings of Sanitarium.....	$4,821.80	
Gross earnings of Workingmen's Home	6,463.35	
Donations	6,533.22	
Appropriated by International Medical Missionary Association	16,835.52	34,653.89

From the foregoing it will be apparent that it has been necessary to expend a considerable amount of money in prosecuting the work of this mission. The Sanitarium is limited in its capacity to about 20 patients, and has been obliged to carry so heavy a load of charity in the free treatment of poor persons who have sought relief in addition to those who have been treated at the regular dispensaries, that the income from this source has been small.

Every dollar of the above has been expended in the most careful and judicious manner possible. The amount expended for salaries has been exceedingly small, no worker receiving more than the wages of a common laborer, and nine-tenths of the persons employed receiving no salary at all. At the present time, out of the 155 persons employed in the mission work, only three receive a salary, and of these no one receives more than $1 a day. The medical work at the dispensaries is done gratuitously.

J. H. KELLOGG.

Rescue Work and Methods.

As the great need is getting thousands, aye millions of copies of "Traffic in Girls and Rescue Missions" into the hands of fathers and mothers that their girls may be warned from the schemes of the procurer, we have made the price twenty-five cents, that it may be gotten by the dozen and scattered by thousands of philanthropic hearts. Therefore we present only a few of the many rescue missions and plans of work. But we want all rescue missions by whatever name called feel that we are more deeply interested in their work and only lack of space forbids extended reports. We earnestly hope that our readers will send donations, not only to all these mentioned, but to any rescue home near them, for all are doing the same grand work for the Master.

ELMIRA, N. Y.—"THE ANCHORAGE."

The prison work of the Elmira W. C. T. U. revealed the great need of a police matron and after an address by Mrs. J. K. Barney, Prison Evangelist of the World's W. C. T. U. at which much enthusiasm was created, Mrs. Esther D. Wilkins was appointed Police Matron, April 1889. During these nine years, one thousand and seventy-two women and girls have been cared for, one-third of these being under twenty years of age, also three hundred and fourteen boys under fourteen years of age.

So many of these thoughtless, wayward girls needed training in an industrial Christian Home.

"The Anchorage" was established April 29, 1890, for the purpose of saving friendless, erring girls, and

MRS. HELEN L. BULLOCK.
Supt. Purity Department National W. C. T. U.

during the first eight years we cared for more than one hundred girls, some of whom remained in the institution over two years as we must establish girl in right habits of thought and life before she is able to meet the temptations of which beset the thoughtless and trusting especially if they have had good home training in childhood.

A large proportion of the girls trained at the Anchorage have been saved to lives of usefulness, and many give good evidence of being truly converted to Christ.

Twenty-five infants have been born here and some of these have been adopted into good Christian homes, thus saving them from being branded with the sin of their parents also from becoming paupers or criminals. Because of the loving hands reached out to save these innocent babes they may become useful men and women who shall set in motion influences which will band the earth with blessings. During the past year we have cared for twenty-six girls, and we do not know of one girl having gone out from this home during the last three years who has returned to her old life.

They are here taught the common English branches, plain sewing, laundry work, to care for children and for the sick, as well as every kind of housework.

Our discipline is a system of merits and demerits. One high reward is to occupy the "Room of Honor," which has been handsomely furnished by the W. C. T. U. of Richburg, N. Y., and there is a commendable ambition to secure this room which can only be occupied by the girl having the highest number of merits for a month. If a girl occupies this room three months in succession, she is entitled to the "Frances E. Willard Room of Honor" for three months, unless she loses her standing. This is the highest reward of merits in the Insitution, and this system in the hands of our wise Superintendent governs the family in a wonderful manner.

Mother-love and quiet firmness rules, and each girl is taught to prefer the other, so that harmony prevails. They receive and send no letters that are not first seen by the Superintendent, and receive company only in her presence.

Each girl is addressed by her first name, and her last name is known only to the Superintendent and trustees, so that when she goes out into the world no one can report her as a reformed girl. They are not allowed to speak of their past lives except to the Superintendent or officers, and to these only when necessary.

Each has a small room by herself except when our Home is crowded and then only those who are perfect in deportment are trusted to room together.

Their ages range from twelve or twenty-five years, but do not average more than fifteen or sixteen years.

The following general program for the week will show you how the work of the Home is systematized:

Monday—Rise at 5:30 a. m. Breakfast at 6:30, preceded by grace and doxology sung in chorus.

After breakfast a general confession of mistakes or violations of rules, and family worship. Dinner at noon. Supper, 5:30. Monday, Tuesday, Wednesday, Thursday, laundry and other housework until 3 p. m.

From Monday until Friday, inclusive, lessons from 3 to 4. Sewing from 4 to 5. Supper and recreation 5 to 7. Study hour from 7 to 8, and gymnastics from 8 to 8:20, followed by family worship. Retire at 9 p. m.

Saturday morning, general housecleaning. Afternoon, croquet and other games.

Sunday morning, attend church and Sunday school with Superintendent and at 3:30 p. m. home service, conducted by interested friends in the city.

Four girls who have been truly saved were ruined by their fathers in childhood. One of these became a mother at sixteen and another only thirteen years old walked eighteen miles alone to escape her father's persecutions and came to our institution for protection as her poor mother had been taken to the insane asylum. This dear girl remained with us nearly two years and found a good home with a Christian family who will educate her for a teacher, as she has talent and a great desire for this work.

Another came from a very bad home at twelve years of age and at fourteen gave evidence of so much promise that she was taken by a lovely Christian lady to educate and care for. Soon after going to her new home she wrote our Superintendent as follows: "I can never thank you all enough for what you have done for me. I read my Bible every day and try to live according to its teachings. They are all so kind to me here that I am very happy and thank God every day for the Anchorage."

Another girl from a most disreputable home became a mother at fourteen years of age, and when she came to the Anchorage, few persons who knew her family believed it possible she could be saved. After two years training she went out to earn her living in a good family and today is a consistent member of a Christian church, a modest young woman beloved by all who know her.

A few years ago the writer, after addressing a meet-

ing on Sunday evening in Central New York, was introduced to the wife of one of the deacons of that church, by whose side stood her little innocent daughter twelve years of age. Six months later that fond mother died, and the daughter was sent among strangers

"THE ANCHORAGE," ELMIRA, N. Y.

to attend school. Without a mother's protecting care she drifted into temptation and fell. In less than four years after her mother's death her heart-broken father brought her to the Anchorage and begged us to help him save his child. Before she was sixteen she was a mother, but was kindly cared for and her child adopted into a good family. She is now a faithful wife and Christian.

Such in brief outline is the sad history of a few cases representing thousands of young girls today. Taken before they are utterly lost by debauchery and disease, they may become good, useful women, and a blessing to the world. Shall the means which make this soul saving work possible be lacking? Friends of humanity, will you not lift this work to security? May Our Father prompt you to give now as He has prospered you and also in your last bequests to remember this most worthy charity, that your works may follow you, even after you have entered into that rest that remains for the people of God. Who would not consecrate a portion of their means to such a work as this?

We do all in our power to make this institution as nearly self-supporting as possible and our girls work early and late without a murmur anxious to do their part, but to give the time it requires to instruct them in order to make them self-supporting, true women, we must largely depend upon our friends to give us the means to carry on this soul saving work.

Most of our girls have little or no home training and by the time they are competent to command good wages they are ready to go out into the world, and new ones must begin the same preparation. Our laundry work is the most profitable and we solicit patronage from our friends. There is still a mortgage of $2,200 on our Home, which we are very anxious to remove, and notwithstanding this we have been obliged to refuse so many worthy cases for lack of room that we have this year ventured out by faith and with the aid of the Woman's Christian Temperance Union of New York and the

Christian Endeavorers of Elmira have built a new dormitory of ten rooms which we dedicated to the memory of our beloved and lamented State President, Mrs. Mary Towne Burt. This our new laundry has cost us over one thousand dollars and we still need about three hundred and fifty dollars to complete our payments for this enlargement of our work. All persons or societies giving us two dollars or more for the payment of this debt will have their names inscribed on the framed tablet which hangs beside Mrs. Burt's picture at the head of the main staircase.

All persons or societies contributing five dollars or more toward the building and furnishing of the "Frances E. Willard Room of Honor" will have their names inscribed on the tablet which hangs beside the beautiful portrait of our translated leader, Frances E. Willard, who was deeply interested in this Home and a few years ago came to us at her own expense to speak in the interest of this institution, and raised over a hundred dollars for it. This room is to be furnished, we hope, with dainty white furniture, to contain a large engraving of Miss Willard, also an engraving of Hoffman's picture of Christ, engraved as requested by Miss Willard, i. e., over it "Only the golden rule of Christ can bring the golden age of man," and under it. "Neither do I condemn thee, go and sin no more." We desire also upon the stand a teacher's Bible and the life of Miss Williard. These surroundings should inspire any girl to a pure and noble life. Anna Gordon said of this room: "It is a heavenly idea and will no doubt be a benediction to hundreds of girls for many years to come."

Of the ten new rooms recently built eight of them bear the names of eight county Woman's Christian Temperance Unions and two of them names of friends who have secured the required seventy dollars per room to build them. There are still four nice rooms to be named for any society or individual that will contribute seventy dollars for this Home, and they will not only have their names inscribed in large letters over the door, but will have the satisfaction of knowing that they are helping to reduce the mortgage on this Home. Will you help us with the gold and silver which God has placed in your hands? Will you help us with your sympathy and your prayers? You who have never had cause to weep over a willful, erring daughter, have you no thank offering for this work? Think of the multitude of homeless girls who are going to ruin because they have never known a wise mother's loving care and ask yourself if you cannot become a monthly contributor for one year to this soul-saving work. Perhaps you can only give us 25 cents or 50 cents a month, perhaps you can give us $5.00. Either will encourage us and you will surely have the commendation of the Master. "Inasmuch as ye did it unto one of the least of these ye did it unto me." Not only money but food, clothing or anything useful in a home will be acceptable.

Praying and trusting that you will respond to this appeal made "In His name," we shall expect soon to hear from you.

Address either the Treasurer or

MRS. HELEN L. BULLOCK, *President.*
1105 Davis St., Elmira, N. Y.

Mrs Maria N. Fulton, Mrs. A. Clinton, Jesse L. Cooley, Mrs. Levi Coke.

TRUSTEES.

W. V. Calkins, H. M. Daggett, James H. Shearer, F. W. Dent, Mrs. C. A. Hall, Mrs. Alice Pomeroy Smith, Mrs. Julia E. Smith, Miss Harriet Bacon, Mrs. Clay W. Holmes, Mrs. J. Monroe Shoemaker.

MEDICAL STAFF.

Dr. Mary Potts, Dr. Jessie L. Herrick, Dr. A. Delphine Smith.

WASHINGTON, D. C.

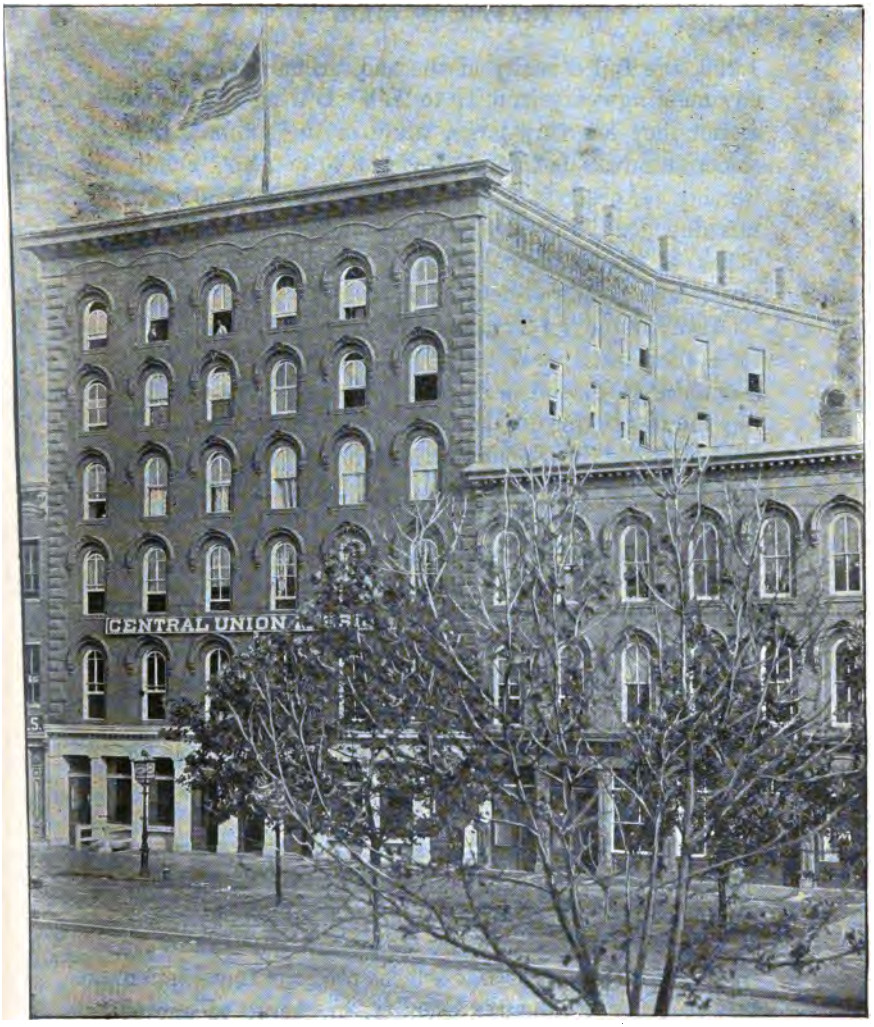
TWELFTH ANNUAL REPORT OF THE CENTRAL UNION MISSION.

For the year ending October 17, 1896.

The Board is gratified to report that the gospel evangelization work of the Mission has been manifestly strengthened and increased during the past year.

GOSPEL SERVICES.

The same general methods have been pursued as in previous years. Services have been held at the Mission every night, and every noon from 12 to 1 o'clock. The average attendance at the night meetings has been about 250. The smallest night meetings during the heated season had an attendance of about 75, and the largest meetings are on Sundays nights when there is an attendance in the most favorable season of 1,000 or



CENTRAL UNION MISSION, WASHINGTON, D. C.

1,200, the full capacity of the auditorium. The noonday meetings vary from 15 to 200. During the winter season they are very large, while in the summer they sometimes dwindle to an average of 20 or 25. "Family worship" is observed in the Mission office at 9:30 every morning, for the special benefit of the employes and inmates of the building. From a dozen to 25 or more people are usually present.

Last winter the Training Class was maintained with more than usual profit and power. About 75 people assembled in the office at 5 o'clock every Sabbath eveing for instruction in the Bible and how to use it. A Bible talk or Bible reading was given on each occasion and this was always followed by talks on the topic by the workers. No discussions were allowed, but the greatest freedom of expressing personal opinions was permitted. It is rare to see a more earnest and intelligent class of men and women eagerly pursuing the study of the Bible. It is believed that this class has acted an important part in deepening and strengthening the spiritual work of the Mission. It is the purpose of the Board to enlarge and improve the facilities for Bible study.

The Women's Band have maintained two important meetings for Bible study, which have also exerted a marked influence on the Christian life and character of many workers. One was a series of Bible readings on Wednesday afternoons, more especially for the older women, and the other was a most precious consecration service every Wednesday evening, in charge of one of the young women, for the benefit of young women.

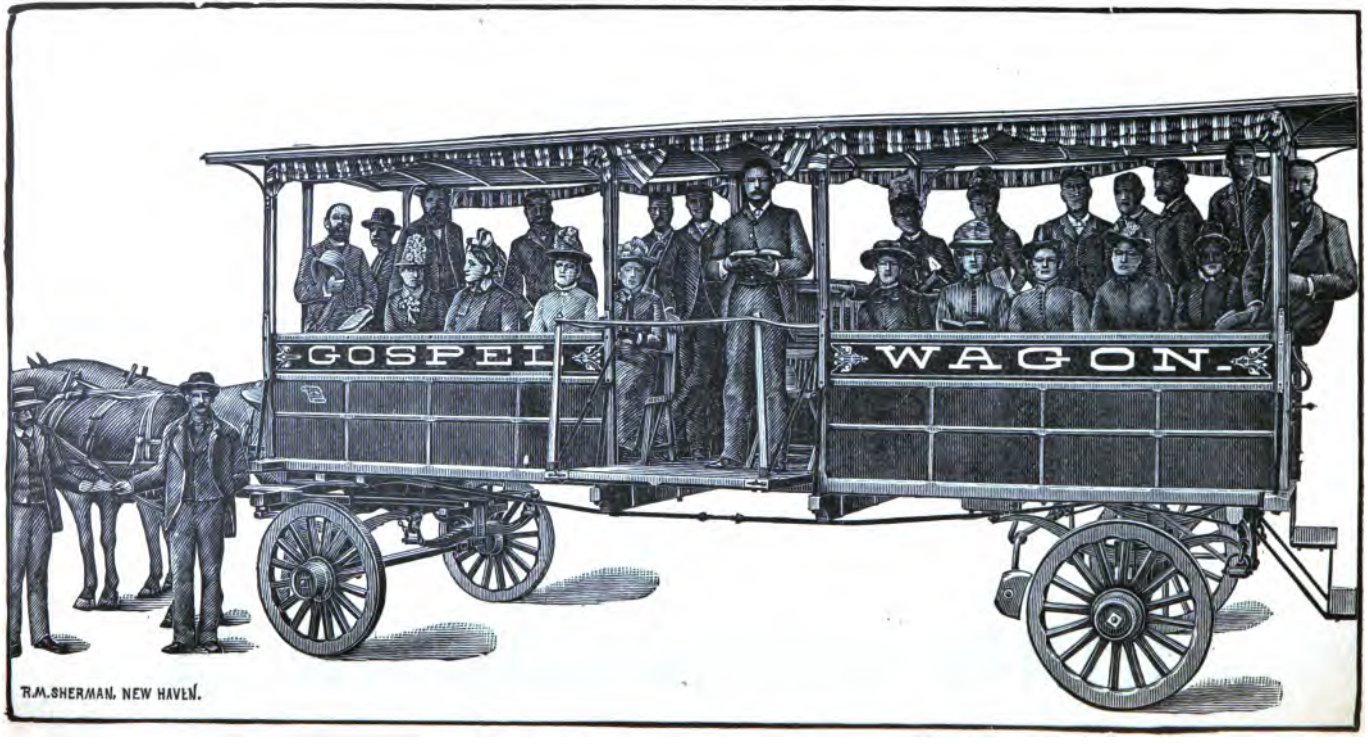
Neither of these meetings was very large in numbers, but their power and influence have been felt in a most marked degree. The Men's Band also for a time maintained special Bible study every Saturday night at their weekly meeting.

On every Sunday afternoon in the auditorium a gospel service has been maintained in charge of the Women of the Mission. It is managed by a committee of four women appointed annually by the Board. During the summer this meeting suffers a depletion by the drain upon it to supply workers for the gospel wagon, but otherwise it is maintained with marked success. It has generally been characterized by a sweet spirit of consecration and of motherly solicitude for the lost, which has brought many wandering boy to the Saviour. Many enjoy this Sunday afternoon meeting more than any other service connected with the Mission.

It is the daily practice of the matron to meet the women, who are inmates of the Mission, in the dormitory, hear them recite Scripture verses and hold with them a prayer service, thus meeting them in close contact and endeavoring to produce in them a closer walk with God. Prayer is also offered nightly in the men's dormitory before the inmtes retire. In this way everybody about the Mission is led to feel that "the fear of the Lord is the beginning of wisdom." "Seek first the kingdom of God and his righteousness and all these things shall be added unto you."

THE GOSPEL WAGON.

The two Gospel Wagons have been kept busy all summer carrying the glad news of a Saviour's love to


GOSPEL
WAGON.
R.M.SHERMAN. NEW HAVEN.

lost men and women. The smaller wagon is owned and controlled by Mr. W. L. Bruen, but is run in connection with the Mission and for about half of the time it has been run by Mission workers and the rest of the time by representatives of the churches. It has been engaged every evening in the week during the warm weather and on Sunday afternoon. Br. Bruen employs a driver and a conductor who accompany the wagon at every service and aid with their personal testimony.

The large wagon has been used regularly or three services on Sunday, one on Tuesday night and one on Friday night. It is believed that the very best work ever done with the gospel wagon has been done during the past year. A strong corps of workers has been on hand for every service and the congregations are believed to have averaged larger than any previous summer.

The Market Space congregation demonstrates its interest not only in its size but in its responsiveness to the exercises. It has not been an uncommon sight the past summer to have 15 or 20 penitents gather about the platform while the workers pray for them. Some thrilling incidents have occurred when prodigals have returned and hearts and homes have been made glad.

Ten branches are doing excellent work among the best is the Open Door Branch, 1319 D st n. w. The special object of this branch has been the rescue of erring women. The meetings have been held on the streets for the most part and usually late at night, between the hours of 10 and 12 o'clock. Some notable rescues have resulted, and it is a well-recognized fact that the nefarious business of that section of the city has

been materially lessened through the persistent work of reformation. Some houses of ill repute have been opened for prayer-meetings, and many men and women have been redeemed from lives of sin.

SOME DIFFICULT PROBLEMS.

The Board has been required to meet some of the most difficult problems of sociology, which are ever presented anywhere, and if solutions have not always satisfied the public it is no wonder. It must be remembered that the chosen field of operation is among the unfortunate classes. The Mission parish includes the poor, the illiterate, the untrained, the tramps, the criminals, the erring, the ungoverned and ungovernable classes, the mean man and the beggar. It is not confined to these, but includes them all, and much more. The really unfortunate classes who need sympathy and a helping hand, find the Mission a haven of rest, a home, a friend in time of need, a shelter in the storm, a benediction always. No one who has not tried it knows the joy of ministering to such people. Our only regret is the narrow limit of our resources. We learn to love them. Their very helplessness appeals to our sympathy.

But our great problems connect themselves with another class—the low vicious, vile, lazy, mean and ungrateful men who hold that the world owes them a living, and it is their business to use their wits in getting it. The industrial department furnishes the only possible method of dealing with such men. When we are in a position to say, "work or move on," they are not slow to see that they are outwitted at last. We do not

hesitate to say, after four years of experience, that a wood yard is the best possible remedy for the tramp problem. Our only difficulty arises from the fact that the wood yard so frequently becomes overstocked with sawed wood and men who are anxious to work cannot be accommodated. What to do under these conditions is one of the trying problems.

It has been the steady policy of the Board to co-operate with the police in ridding the city of indolent beggars who will not work, and the Board believes it has a system of supervision now in operation which will discourage and prevent the unworthy classes from securing the privileges which are intended for the honest toiler, who asks only a chance to work for an honest living. No man can have a cheap lodging at the Mission until he sees the superintendent, registers and is formally admitted. No man under the influence of liquor, or who is known or believed to be begging for a living, or who does not saw wood or have other employment, will be allowed to rendezvous at the Mission. While it cannot be expected that the superintendent will always detect the frauds, yet he is under strict orders to weed out all persons of doubtful character, and admit only those who give evidence of honesty and industry. It has long been the practice not to give away lodgings or meals. Men must earn what they get.

The Board is endeavoring to keep an open door for all men who are willing to enter upon a better life, and at the same time to gie no quarters to those who are idle from choice. To do this successfully is not always possible, but the best endeavors are being exercised to this end.

KEEPING NEAR THE CHURCHES.

The Board deems it of the utmost importance to keep the Mission in close touch and sympathy with the churches. It believes it will be an unfortunate day for both churches and Mission if the Mission ever becomes in any sense independent of the churches. The Mission aims to be sensitive to the wishes of the churches and it asks their sympathy and confidence. It is not to be presumed that the affairs of the Mission are above criticism, but it is the aim of the Board to pursue so wise and prudent a course as to conquer criticism and merit commendation. The task of the Mission is immense, and the difficulties great, but its work is indispensable, and it ought to be generously sustained by the Christian people.

SUBURBAN WORK.

A great amount of suburban work has been done during the year which deserves special mention. Quite a number of points within radius of 7 or 8 miles of the city have been regularly supplied with preaching on the Sabbath and with special services during the week. Revivals have visited most of these places with gratifying results. Calls come from different places for more of such work than can be supplied.

EVANGELISTS.

Several of the converts of the Mission are now well established as successful evangelists and are meeting with excellent success.

FREE DISPENSARY.

The Board has long felt the need of a free dispensary to minister to the wants of its deserving poor. During the past year the way opened for establishing one, and it has proved a great success. Six competent physicians compose the medical staff, and the demand for their services has been beyond the expectation. To them is due the success of this enterprise, in which the Board feels a deep interest and for the establishment of which a real sense of gratitude exists. The full corps of physicians is as follows: Dr. J. B. Harmer, Dr. J. J. Richardson, Dr. W. A. Wells, Dr. E. C. Varela. The dispensary is open every day at 1:30 p. m., when one or the other of the above physicians is on duty, to treat any who may apply, different days being set for the different diseases.

While the dispensary as the other branches of the Mission has been somewhat handicapped financially, yet owing to the generous contributions from several prominent drug firms, it has been able to supply the needed drugs. Further contributions in this line will be welcomed.

DINING ROOM.

This valuable adjunct is not maintained as a source of revenue, but with a view to furnishing to the homeless poor wholesome meals as near at cost as possible. Meals are served at ten cents or fifteen cent each. All of the appointments of the dining-room are fully up to the standard of the best common dining-rooms in the city. Clean linen, good dishes, wholesome food, elec-

tric lights, electric fans in the summer and other accompaniments of a well-ordered dining-room are found here. Yet the poor are the patrons for most part. The wood sawyers, broom-makers, cobblers, laundresses, janitors, drivers, and other attaches of the industrial department enjoy the luxury of a neat dining-room at a cost within their reach. The Board feel that it has been more than justified in establishing this feature, and it regards it as the best kind of a charity.

CHEAP LODGINGS.

Another benevolence which has been made possible by the possession of a great building is cheap lodgings for those who cannot afford to pay higher prices. The evolution of this department has been gradual, and its management has been a source of much anxiety, but as the arrangements become more nearly complete the advantages become apparent. In every city respectable lodgings in decent quarters can be procured only at a price beyond the poor man's means. The result is that thousands of men are forced to sleep in stuffy rooms over saloons, where gambling, drinking, smoking profanity and vulgarity are indulged in at all hours of night and day, to the destruction of good morals, good habits and self-respect. The idea which the Board has had is to furnish lodgings at the very cheapest rates (ten cents or fifteen cents a night) with clean bed, quiet surroundings, where no drinking, smoking, gambling or profanity is allowed, where a bath is required and where a prayer shall be offered before retiring at night. The money to equip this department has come so slowly that

the ideal is not yet realized, but steady progress toward it is being made, and it is the purpose of the Board to persevere until a model cheap lodging is realized. If the devil is given a monopoly on cheap lodgings he will have no difficulty in recruiting his army of thieves, burglars, gamblers, drunkards and criminals of all classes, but if the Lord's people take a hand in the lodgings business many a noble man will be saved to good society and a pure life. This is the view the Mission takes of this matter and experience is abundantly justifying the course mapped out.

LAY TRAINING SCHOOL.

Negotiations are closed between the Mission, the National Gospel Mission Union and the American Society of Religious Education looking to the establish- of a Lay Training School in the Mission building with the two-fold object of instructing young converts in the Bible and of training lay workers for active service. This is to be not merely a local school, but a national school.

STATISTICS FOR THE YEAR.

Number of religious services held, 2,912; Number of persons in attendance, 278,569; Number of requests for prayers noted, 4,072; number of converts' cards signed, 740; number of persons visited by Missionaries, etc., 2,111; number of Bibles and Testaments distributed, 240; number of tracts distributed, 1,100; number of lodgings in dormitory, 31,306; number of meals served in dining-room, 29,271; number of persons clothed, 674;

number of persons for whom employment was secured, 77; number of persons for whom transportation was secured, 35; number of persons sent to hospitals, 119; number of bulletins distributed, 283,500; Free Dispensary—cases and visits, 1,731; with an expenditure of $4,289.00.

STATISTICS FOR TWELVE YEARS.

Number meetings held, 21,863; number persons in attendance, 2,018,800; number requests for prayers, 47,-174; number converts reported, 8,863; number persons visited by missionaries and visitors, 43,210; number provided with food, clothing, lodging, etc., 107,373; number tracts distributed, 104,349; number Bibles and Testaments distributed, 3,121; number bulletins distributed, 2,345,100; total expenses of the work,.$44,418.77.

BOARD OF DIRECTORS.

E. D. Bailey, chairman; A. L. Swartwout, secretary; J. C. Pratt, treasurer; W. C. Tyler, E. D. Bailey, Allen Wood, J. C. Pratt, Geo. W. Havell,, P. S. Foster, N. A. Robbins, O. B. Brown, A. L. Swartwout, Geo. W. Wheeler.

Address: 622 Louisiana Avenue, Washington, D. C.

THE BIBLE TRAINING SCHOOL.

Open in October. Length of the school year will be thirty-two weeks. The course will comprise two years of study and practical experience in evangelistic and Bible reading work.

COURSES OF STUDY.

There will be four courses of study as follows: (a) A course in the study of the English Bible. (b) A course in Church History. (c) A course in English composition and Vocal Culture. (d) A course in Practical Methods of Work, including Practical Experience in Evangelistic, Bible Reading, and other kinds of Christian work.

DIPLOMAS.

Those who satisfactorily complete the full two years' course of study will be awarded diplomas and those who take a partial course will be given certificates covering the studies actually taken.

BOARD AND LODGING.

Both men and women will be admitted as students. The sessions will be held in the large six story building of the Central Union Mission, fronting on Louisiana avenue and extending through to C street northwest. The main entrance is at 622 Louisiana avenue. The building contains ample dormitories and a very large dining room and students may either live in the building, where they will acquire the widest experience in mission work, or they may reside outside. Board and lodging in the building will be $100 for the school year (not including tuition), if no manual work is performed in the dormitories, kitchen, dining room or laundry, but if work is done a reduction will be made in proportion to the amount of work performed. A limited number of students may be given work enough to pay their entire board and lodging, but in most cases only enough work will be afforded to earn a part of the cost.

TUITION.

Tuition will be $25 for the school year, whether the student resides in the building or outside. This sum is in addition to board and lodging to students who reside in the building. A few scholarships will be given to meritorious students who cannot afford to pay tuition and in other cases Bible reading and evangelistic work will be furnished, for which an allowance will be made on the tuition. For students who take less than the full course $10 will be charged for one study, $18 for two studies, and $25 for more than two studies.

Tuition is due in advance, but special arrangements will be made when necessary to meet special cases.

EVENING RECITATIONS.

For the benefit of students who live in the city and are engaged in secular occupations during the day, recitations will be in the evening, at such hours as will best suit the convenience of such persons.

BIBLE STUDY.

The course in Bible study will be comprehensive and thorough. The object will be to familiarize students with the English Bible and afford them the best training in its use. The course will cover the history and authenticity of the Bible, outlines of the history and contents of each book, exegesis, topical and doctrinal research, Bible readings, lessons in analysis and in sermon outlines.

CHURCH HISTORY.

This will include a history of the Jews, the Apostolic church, the dark ages, the Reformation, the development of churches, modern missions, and the study of the greatest evangelistic movements. It will also include lectures on false religions. The biographies of the most successful preachers and evangelists will be studied.

ENGLISH COMPOSITION AND VOCAL CULTURE.

Students will be drilled in English composition, in elocution, or the best methods of delivery, and in music. It is the purpose to make the course in English composition very thorough. Grammatical construction, logic, rhetoric, orthography, punctuation and style will be taught according to the most approved modern methods. This course will have special reference to preparation for evangelistic and other methods of gospel work. The object will be to prepare students for the most effective use of pen and voice in writing and speaking the gospel message.

PRACTICAL METHODS.

All the methods employed to advance the kingdom of heaven, as far as practicable, will be studied. The pulpi , the Sunday school, all church agencies, missionary movements, philanthrophic enterprises, institutional methods, missions, open-air preaching, tract writing and tract distributing, house to house visiting, Bible readings, revivals—all of these and many more methods will be studied in order that the sanctified genius of students may be aroused and they may have a comprehensive view of the great field of Christian activity.

But an important feature of the course will be the practical experience which will be afforded students. The Central Union Mission is a great beehive of activity. Its large building in the heart of the Capital city, contains a chapel, a large auditorium, a men's dormitory, a woman's dormitory, men's parlor and women's parlor, dining room, kitchen, wood yard, laundry, printing office, reading room, business office, board room, free dispensary, etc., etc. Then there are ten branches scattered in various parts of the city, where evangelistic services are held. The Central Union Mission built the first gospel wagon that was ever built, and has been the most successful in this lines of work of any mission in the world, as far as is known. It has had success in saving drunkards, rescuing fallen women, reclaiming criminals, ministering to the poor, developing a great variety of Christian work, and preaching the gospel to all classes and conditions of men and women. There are few, if any, schools in the country which can give students a better opportunity to acquire actual experience in almost all lines of Christian work. It is proposed to have the students take part in the evangelistic, Bible reading, hospital visiting, home visiting and other lines of work in the Mission. This will test their fitness for such work and will give them a practical training, perhaps unequalled in any other institution.

FINDING FIELDS FOR STUDENTS.

The National Gospel Mission Union, which is a national organization growing out of the Central Union Mission, has for its object the establishing and fostering

of rescue missions in all cities. The growth of such missions has created a demand for experienced superintendents and workers, which has not hitherto been adequately met. It is hoped and expected that many students will develop an aptitude for this important work and that fields of labor in various cities will be found for them.

EVANGELISTS.

It is confidently believed that the special kind of training proposed in the school will discover and develop evangelists whose mission it will be to coöperate with the churches in an effort to evangelize the whole world. This object will be steadily kept in view, and an effort will be made to get in touch with the churches in the most needy sections of the country, where such services can be made most effective.

BIBLE READERS.

Young women are wanted in many churches and communities who have experience, tact, perseverance, consecration and power, in entering homes as Bible readers. A vast field is open for this class of work and it is hoped that this school may do much to create a demand for Bible readers and supply the persons who can do the work.

TRAINING THE HEART.

In most schools the culture is almost wholly intellectual while the best qualities of the heart are left untrained, whereas no calling needs so much heart work as

the calling of the Christian minister, evangelist or lay worker. A great effort will be made to deepen the convictions, strengthen the purposes, sweeten the natures, and empower the spirits of the students in this school. Spiritual power, heart sympathy, unselfish devotion and consecrated earnestness are qualities always needed in the Lord's work. No pains will be spared to cultivate these qualities.

RESIDENT STUDENTS.

In all our young people's societies there are young men and young women who are anxious to fit themselves for successful Christian work. Some of them are looking to public careers, and all their time and talents devoted to service in some line, while others expect only to fit themselves to be the best class of church workers. They feel themselves to be very ignorant of the Bible and of church history. This school will afford an admirable opportunity for such persons to lay a solid foundation for future usefulness. They can acquire a knowledge of the Scriptures and of church history which will be useful to them as long as they live and without which they must always feel more or less dwarfed in their Christian growth. We invite such to pursue one or more of the courses offered in this school.

CERTIFICATES OF GOOD CHARACTER.

Every student will be expected to furnish certificates of recommendation from his pastor and other persons. The certificates should set forth the character and standing of the applicant and his fitness and worthiness for special religious work.

EXAMINATIONS.

No entrance examination will be required, but students will be admitted on the recommendations and statements which they furnish. There will be a written examination on the completion of each text book, or series of lectures, and a general written examination twice a year.

Address all correspondence to The Bible Training School, Central Union Mission, 622 Louisiana avenue, Washington, D. C.

September 1, 1898.

NATIONAL GOSPEL MISSION UNION.

(Organized January 3, 1895.)

Headquarters: 622 Louisiana Ave., Washington, D. C.

Officers of the Union: President, Geo. A. Hilton; 1st vice president, Louis Klopsch; 2d vice president, N. A. Robbins; 3d vice president, A. W. Dennett; secretary, A. L. Swartout; National Evangelist, Charlton Edholm.

Board of Directors: E. D. Bailey, Mass., chairman; Geo. W. Wheeler, N. J., secretary; J. E. Carpenter, Ohio, treasurer; Geo. A. Hilton, Cal., national superintendent; A. L. Swartwout, Ill., S. H. Hadley, N. C., G. W. Havell, Tenn., W. F. Hilton, Conn., W. C. Tyler, Conn., S. I. Merrill, Cal., P. S. Foster, Md., A. W. Dennett, N. Y., N. A. Robbins, Me., C. S. Mason, Cal., A. S. Pratt, D. C., D. L. Davis, Ohio, O. B. Brown, Iowa, T. B. Ironside, N. J., L. Klopsch, N. Y., W. L. Bruen, Va., Stephen Merritt, N. Y., Mrs. E. W. Whittemore, N. Y.

MAJ. GEO. A. HILTON.
National Gospel Mission Union.

While the noble work of home and foreign missionary societies has assumed vast proportions yet not enough is being thought of the great multitudes of our urban population, who have drifted entirely away from the churches and are fast lapsing into indolence, immorality and crime.

They are poisoning society, menacing government, degrading morals and corrupting religion, and unless reclaimed by the preaching of the Gospel they will prove a curse instead of a blessing to the country.

The marvelous success of the Central Union Mission of Washington, D. C., in reaching the unconverted classes and bringing them under the influence of the Gospel, has led to the conviction that a similar work may be successfully prosecuted in every city in our land. This Missoin in ten years has grown from a very small beginning to a city evangelization movement, with a great building in the centre of the city, and a dozen branches in various other sections with a well organized corps of workers carrying on almost every conceivable form of effort to reach the unsayed. In ten years more than 60,000 persons have found conversion; the congregations aggregate an attendance of 150,000 annually; about 50 meetings a week are held; successful evangelistic work among suburban churches has been done and an almost unprecedented activity has been maintained at a comparatively small expense in money, the work being almost wholly done by volunteers without pecuniary compensation.

After much consultation with Christian workers, evangelists and mission leaders in other cities, an organization has been affected to be called the National Gos-

pel Mission Union. Its object is to Christianize America, and while it is not restricted in its agencies and methods, yet its founders have in mind several important features to which others may be added as occasion arises.

First: It is proposed to organize gospel missions in cities where they are needed and to secure the fellowship and coöperation of those which already exist, as far as this is found practicable. A plan will be adopted whereby existing missions and those which may hereafter be formed may become auxiliary to the National Union for purposes of coöperation and mutual benefit.

Second: It is also proposed to organize training schools for the training of men and women for this special class of work, so that the missions of the cities may have competent superintendents and other helpers.

Third: It is furthermore proposed to organize a corps of evangelists who may respond to demands for special services in churches and missions.

Fourth: An important feature will be the fact of refraining from the organizing of any churches or anything that would constitute a rival of ecclesiastical bodies. The effort will be to convert the world and not to organize churches, to coöperate with the churches and not supplant or compete with them; to harmonize existing bodies and not to produce strife; to strengthen and not to weaken all good agencies.

The last ten years have witnessed wonderful progress in the movement for the evangelization of cities, and there has been a practical demonstration of the fact that the gospel of Jesus Christ is all powerful in the reclaim-

ing of the lost, even when they have fallen to the lowest depths of degradation. In the faith of the all-conquering Son of God this movement is inaugurated.

CONSTITUTION.

(Adopted January 3, 1895.)

The undersigned hereby united themselves into an Interdenominational Association for the purpose of Christianizing America, and adopt the following constitution:

1. This association shall be known as the National Gospel Mission Union.

2. The object of the Union shall be to Christianize America.

3. The Union shall be composed of those persons who unite for its organization, and such other believers in our Lord Jesus Christ as the members of the Union or the Board of Directors may from time to time elect.

4. The Union shall hold an annual meeting for the transaction of business, and may hold more frequently conventions or conferences for the promotion of its work. The time and place for the holding of all meetings shall be determined by the Board of Directors.

5. The officers of the Union shall be president, vice-presidents and secretary, with such assistant secretaries as may at any time be deemed desirable, and a Board of Directors, which officers shall be both nominated and elected by ballot at the annual meeting.

6. At the annual meeting the Union shall choose its officers, hear and consider the reports of the Board of Directors ,act upon proposed amendments to the consti-

tution, and transact such other business as may come before it; provided that its action upon matters specifically entrusted by the Constitution to the Board of Directors shall be only advisory, and not mandatory. At annual meetings the members present shall constitute a quorum.

7. The members of the Board of Directors shall be elected to serve for periods so fixed at the time of the election that the terms of one-fifth, or as nearly one-fifth as possible, shall end each year. The membership shall not exceed thirty persons, and until it reaches this number new members may be chosen by either the Union or the Board of Directors, as the practical requirements for either national or international work may demand.

Vacancies occurring in the interim of annual meetings of the Union may be filled by the Board of Directors for the unexpired term of the retiring member.

8. The Board of Directors is hereby empowered to elect its own officers; solicit, receive and disburse funds for the promotion of the objects of the Union; employ evangelists, instructors and other agents; establish missions, relief stations, Bible training schools, industrial and other departments, under such contracts and regulations as may seem to the Board wise and proper; publish, print and disseminate tracts, periodicals and other Christian literature; make full arrangements as to time, place and program for all meetings of the Union; provide itself with suitable offices and buildings; hold in trust and control, buy, sell and convey any property or properties belonging to the Union; choose an executive committee and delegate to it as much power as is deemed necessary for the furtherance of the work, and transact

any other business appropriate to the object of the Union which is not by the constitution specifically vested in the Union itself. At Board meetings one-third of all the members of the Board, and at executive committee meetings, a majority of all the members of the committee shall be a quorum for the transaction of business.

9. At any annual meeting the Union may drop from its membership any persons who have ceased to co-operate with it or who are unworthy of membership.

10. This Constitution may be altered or amended at any annual meeting ofthe Union by an affirmative vote of two-thirds of all the membership. It may also be amended by an affirmative vote of two-thirds of the members who are present at any annual meeting, provided notice is given of the amendment at the last preceding annual meeting, or if a copy of the proposed amendment was mailed to the post office address of each member of the Union at least thirty days prior to the date on which it is to be amended.

MEMBERSHIP.

Any person desiring may become a member of the Union upon application and election. Such application should state the name of the church or special line of evangelistic or aggressive religious work the applicant is connected with. All members are required to make an annual contribution to the support of the Union.

AUXILIARY MISSIONS.

Any mission now existing or which may hereafter be established, may become auxiliary to the Union upon

application and election, provided it makes an annual report of its work and an annual contribution to the Union. Such auxiliary missions shall be entirely independent in the management of their own affairs, but shall maintain a spirit of fellowship and co-operation toward the Union and its other auxiliaries. The Board of managers and superintendent or missionary of auxiliary missions, shall be ex-officio members of the Union. The Board shall co-operate with all auxiliary missions in an effort to secure good missionaries and to prosecute successful work, so that the relationship maintained may be as far as possible, mutually helpful and advantageous.

AUXILIARY SOCIETIES.

Auxiliary city, county, district or state societies or unions may be formed for the purpose of co-operating with the National Union, and, if their constitution is acceptable to the Board, they may be enrolled as auxiliaries of the Union, provided they make an annual report and an annual contribution to the Union. Such auxiliary societies or unions shall be entirely independent in the management of their affairs, but they must maintain a spirit of fellowship and co-operation with the National Union and its auxiliaries.

All who love Christ and souls are invited to unite in this effort, whereby it is hoped to establish Rescue Missions in every town and city in our land where they are needed, and to strengthen the work where already established.

WORLD'S W. C. T. U. EVANGELISTIC TRAINING SCHOOL AND SETTLEMENT.

An ounce of prevention is worth a pound of cure. Every young person won for Christ before the unwary feet slip into the fathomless abyss of ruin counts one kept out of Satan's ranks. It saves many for the pollution of each by the social vice, like a small pox case, imperils others. One saved from that awful life feels bound to rescue those whose feet are turned toward the house that is built over hell, of which they say, "The dead are there."

It is far easier to save a boy or girl before nature is bestialized, the passions aroused to unmanageable strength, self-respect gone, the world's ban written on the face of Cain's curse, and hedging one with almost impossible barriers from hope, and home, and heaven.

One example to the point. In the Settlement work the world's W. C. T. U. Evangelistic Training School, a bright pretty girl of fifteen ha dher short gaudy ten cent satin skirts ready for the Coney Island stage, when one of our beautiful refined consecrated students led her to Christ. Now she is a member of the church and of the Christian Endeavor Society. She leads young ladies' meetings and she will probably make a noble Christian worker and succorer of many.

Though the School is located in one of the hardest parts of New York City, its students in their practice as a Settlement have but little contact with those who live in shame. Their work is mainly preventive. They give it only an hour a day. The entire course keeps them in School only two years, and eight months of each

MRS JENNIE FOWLER WILLING.

year. Most of them are from outlying cities and towns and are unskilled in rescue work. Quite naturally they fall into the easier role of the preventive service. No doubt they are doing the better work; but God pity the nation if the other is neglected.

Few people get even a glimpse of the sea of corruption that is seething beneath the surface of our respectable civilization. It is so heartsickening, it may be spoken of only under the breath. A few rescue workers have the courage to look in the eye the dragon licentiousness that devours each year fifty thousand of the daughters of this land.

We hope soon to have a Rescue Home in the vicinity of the Training School so that its workers can be trained to clear thinking, wise faith and discreet zeal and have the steadiest brain, strongest nerve, and surest foot for the slippery stairs down which they go to grasp the despairing hands that clutch theirs in the darkness of that region of death and damnation.

The practice work of the School gives all who have the genuine missionary spirit an ample opportunity to help the poor.

The Course of Study is so planned as to give the best spiritual, mental, physical, and evangelistic training. It is much harder than listening to other people's fine thoughts of which one is to take notes for examinations. It requires students to use their own thinking upon all vital points that underlie the best development of duty. Taken conscientiously it cannot fail to turn out deeply spiritual people of sound minds and healthy bodies and with a knowledge of the needs and risks of Christian service.

Students are required to have only a common school education. They should be usually between twenty and forty, though the Family Record does not always give one's exact age. The School is gathering up a little company of energetic consecrated young people who are learning to take the best care of body, mind, and spirit, and to work effectively for the salvation of souls at home and abroad.

As many who are called of God to Christian service are in narrow circumstances, the expenses of the School are put at the lowest figure, its founder and Principal, Mrs. Willing, making up all deficiencies out of her own means, with now and then a small donation from some friend or a box or barrel of table or house supplies from some society or W. C. T. U.

The terms are 2.50 per week for room, board, washing, ironing, lights, fuel, text-books, and tuition. Students take care of their rooms, furnish bed and washstand linen, and work an hour a day at light housework.

Circulars and other information may be had by addressing

MRS. J. FOWLER WILLING, A. M., *Principal*,
463 West 32d Street, New York City.

ST. LOUIS, MO.

ANNUAL REPORT OF UNION MISSION.

M. B. GOTT, *Pastor*, 1432 Franklin Avenue.

This work was opened as a mission in October, 1891, on Seventh and Morgan streets, and one year after

moved to 1431 Franklin avenue, and in one year after this moved to its present quarters, 1432 Franklin avenue, and since that time the masses have crowded the large hall to its utmost capacity. From December 1, 1896, to December 1, 1897—Attendance in hall, 79,882; requests for prayer, 1,984; professing Christ, 765; services held, 634; meals given to hungry, 150. December 1, 1897, to December 1, 1898—Attendance, 60,102; requests for prayer, 940; professed Christ, 782; meals given to hungry, 1,872 and 200 baskets to families; as well as hundreds of garments of clothing given out and the sick poor supplied with necessaries. This inside work has been very greatly blessed and yet the Gospel wagon work on the streets has been owned and blessed and more than 50,000 people handled, as well as many conversions on the streets. Day and night the masses throng to hear. Surely God's little ones can afford to put their money into such work as this—a work of real Holy Ghost conversions, and preaching and pleading. Men and women are in the different churches of our city and over the entire country as monuments of God's saving and keeping power to save to the uttermost.

GOSPEL WAGON—UNION MISSION—DINNERS TO WORTHY POOR.

We plan to give out in baskets to families, food and clothing, on the first Saturday in February, 1899, a dinner consisting of provisions of all kinds. Our plan is to send out our missionaries and visit and get

records of three hundred families, and a ticket is given which entitles the holder to a basket of provision on the 1st Saturday in February, and in this way seek out the real diamonds which have been covered in the dust. Do you desire to assist in this work by sending a basket? Do you want to care for some poor suffering mother and children? Do you realize what $1.00 will do in this work? Have you not the Lord's money for distribution? Can not you send to M. B. Gott, money or food, or clothing to assist in this way? A wagon will be sent on receipt of a card.

December, 1897, the Lord led in giving our baskets to the worthy poor families, and 150 baskets were given, and in December, 1898, we repeated the work and fifty baskets were given out to as many families. This is the most satisfactory work we have undertaken in feeding the hungry. The advantage over any other plan is that we have the name and address and complete record of the family that we can follow it up through the year; in this way we know who we are aiding. Food and clothing and coal are needed in this work. The sick poor are cared for and necessaries are supplied.

Our Y. P. S. C. E. have paid several visits out in the work in the churches. God has very sweetly set his seal to their going in very greatly blessing them and using them. We are very much encouraged to press out to do a greater work. Owing to the great field before us we are encouraged to press out into the church work. During the holiday work we have been hindered to some extent, but as the Christmas work is over we now press into the new year's work.

ST. LOUIS, MO.

ANNUAL REPORT OF HEPHZIBAH RESCUE HOME.

We have received into the home in the year 1898, 81 girls 61 of which are standing and 20 we have lost sight of; 19 of this number have been returned to their parents, 2 were saved before they lost their virtue. We have received $362.58 for the expenses of the Home. This would average $4.42 for the care of each girl. There are two reasons why we have been enabled to care for this number of girls at so small a cost. One is that there is a great many donations of food and clothing that is equivalent to money. The other is that our workers are free-will offerings. We do not pay a salary to any one for any service rendered in the Home—not even to our Matrons.

We are purchasing the building, 2813 Lucas avenue, which we occupy for a permanent Home to do our Rescue work, on terms of payment that we can readily meet. The property has been transferred to the Hephzibah Rescue Home Corporation and we have paid on it $1,140.00.

We feel that notwithstanding the many trials we have had in the work, much has been done to permanently establish it. We would ask that each one interested in the furtherance of the work, and the salvation of our erring girls, that read this report, will make a donation to the building funds, as we must meet a payment the first of February, and the money is not all in hand.

We extend our heartfelt thanks to each one that has given of their prayers, time, money or substance to the

furtherance of the work, and trust that we may be thorough co-workers with God in the coming year, in turning many girls into the path of rectitude.

HEPHZIBAH RESCUE HOME FOR COLORED.

We have formed a board of colored women, through which will be run a "rescue home" for colored. There will be a mass meeting held in January to forward the interest of this work, and we are planning to open the Home the 23d of January, which will be the anniversary of the opening of the present St. Louis Hephzibah Rescue Home. We have formed plans by which we believe this work can be a real success, not only as a rescue home but a training home where those desiring can secure colored help.

This work will be under the immediate supervision of Mrs. M. E. Otto, though run by the colored women.

HOSPITAL REPORT.

Splendid work has been done in this part of the Master's vineyard, as we have seen precious souls come into the happy consciousness of their acceptance with God, and the burden of sin rolled away. This is a time of blessed privileges and opportunities of doing much for our Lord and precious souls. The field is ripe for the harvest, and the laborers are few. We were never more conscious of this fact, as we visit the crowded wards, where it would take a dozen workers to thoroughly do the work, and yet there are so few to do it. Yet we do with our might what our hands find to do. Speaking a word of comfort, praying with many and singing the Gospel in

the wards. Then we gather all that are able in the reception room and hold a real gospel service, where meeting after meeting they take Christ for their Saviour.

MIDNIGHT WORK.

We have done some excellent midnight work in the last two months, yet all of our down town rescue work has not been done at night, for we have done some effectual rescue work late in the afternoon. Especially have we looked up girls whose mothers have sent us their names as well as doing promiscuous visiting, in persuading girls to leave the life of shame, and distributing tracts which bear the message of the gospel. We have been asked the question, "Are you permitted to go into the houses?" We would always say with few exceptions, we are permitted not only to go in but to sing and very often pray, so they are sinners without excuse, and we, as a Christian people, will not have their souls required at our hand. But praise God there are some who heed the message of salvation, and turn into the way of life everlasting.

SYSTEMATIC RESCUE WORK FOR CITIES.

The need of a systematized plan for carrying out this branch of work has long been realized by all, who have at heart this most vital department of the Woman's Christian Temperance Union. Good work is constantly being done, on many varied lines, but for want of a

union of effort, and definite plan reaching out to a definite end, much of this work is without practical results, save as is tends to wider agitation and promulgation of knowledge.

To gather all these diverging methods and unite them into one, vigorous onslaught upon the powers of darkness, in their stronghold of impurity, is our object.

To this end let us have constantly in view a graded Home, of seven (7) houses.

The first one for pure girls, tired clerks, convalescing inmates of hospitals, girls found at the depots, or any homeless ones about us; these to be educated in mission work of this nature, if they so desire, or otherwise free to choose their own lines of industry.

The second house—for betrayed girls to be shielded and kept entirely separate from those who have led reprobate lives.

Third house to be exclusively for inmates of these shadowed homes, or those who have rented rooms for sinful purposes.

Fourth, a mother's memorial chapel and home for workers. In the basement of this building various industries in which a woman may engage, will be taught the inmates of the different homes.

Fifth, a maternity home, or resting place for the mother and child—the little ones brought up with kindergarten and kitchengarten instruction, gymnasium practice, and all that will tend to make strong and useful women of them.

Sixth, home for inebriates of drink or opium.

Seventh, a hospital, including bathing rooms, also a place where old women steeped in sin, may come and remain until death summons them over the river, when they go, with knowledge of the power of Christ to cleanse and save.

There should be one such graded Home in our country, that every woman may find an open door when she desires better, truer, purer things.

The founding of such a home will do much to solve the great problem that meet all rescue workers, "Where can we place the girls whom we would restore to honor?" "What occupation can we offer them whereby they may be honestly self-supporting?"

In this graded Home all homeless women could find shelter and Christian aid, as well as employment suited to their strength and skill.

All women would be given work to do in the Home and would be paid according to their ability. If they were able to work but one hour a day, they would be paid for service rendered.

All money earned in the Home would be placed to their credit in a bank of the Home, so that when they went away they would have funds to start in the trade they have learned or perfected here.

In this home they would receive Christian training, so that with funds in hand, clothing provided and with confident reliance upon Christ as their keeper, they might go forth well equipped for life's battles.

The Superintendent of Rescue Work is anxious that all Unions shall be united in an interest in this Home.

We already see the small beginnings, and we believe that we shall one day see the full fruition of our desires.

To secure the needful co-operation along rescue lines, the Superintendent has marked out the following

ORGANIZATION.

The different Unions of the city should appoint a Superintendent of Purity Work. Each of these Superintendents should select a Rescue worker, a woman of deep consecration, tact and experience, who will be called a Superintendent of Rescue Department.

It is desirable that one or two ladies be appointed from every church, to convene with this committee monthly, and report to their denomination, cases and their needs, also progress of the work.

The Rescue superintendent should endeavor to reach the inmates of houses of ill-fame by well-timed visits and by interviews judiciously conducted.

Physicians should be plead with relative to their visits in these houses and regarding the practice of abortions, etc., etc.

The homes of midwives should be investigated and trained nurses encouraged to take up this branch of work.

Policemen should be interviewed at their evening meeting (held in the interests of police work), or personally, and urged to co-operate with us in loyalty to these girls. Cards may be left in their hands with addresses of Rescue Superintendents in the vicinity of their beat, that they may know where to direct girls to go for help or comfort.

Massage parlors should be visited and their methods investigated.

The unfortunate girls are most easily appealed to when they are ill and the future looks dark and uncertain. Therefore the hospitals should be visited regularly as often as twice a week, and cases reported to the committee.

Strenuous effort must be made to suppress procuror or procuress at the depots, on trains, or wherever a clue can be traced of their fiendish work. Therefore it is well to appoint two Christian women as regular visitors at stations daily, at the hours when the trains are due, especially the late evening trains.

A committee should be formed to meet daily the women who come out of the bridewell, or jail, learn if they have anywhere to go, and see to it that they do not return to lives of sin.

Visitors have a large field of usefulness at the poor house. The appointed workers should be there two or three times a week, and close observation made, as to what becomes of the offspring. Make all possible effort to keep mother and child together.

Place souvenirs on hotel tables, giving notice of woman's work for woman, with complete address of workers, meetings.

It is very important to have a floating fund with which to relieve pressing cases.

Rescue work is not limited to reformatory measures. There still remains much that can be done by the Union under the direction of the Purity Department in

PREVENTIVE WORK.

Arrange for frequent talks on purity, instruct and plead with the people for pure things. It is better to expend money for good speakers on the subject, than for the results of the dreadful contagion, caused in a great measure by neglect on our part, to warn and direct.

Talks to teachers, Friday afternoon after school.

Unite Purity with Temperance at the noon-day hour of prayer—there will be much added strength in the observance of this hour.

Visit clerks in every store in your city, and organize bands in each. Meeting these bands one evening in the month, and instructing them with regard to the care of their bodies, ways of dress, bathing, fresh air, etiquette and morals, etc., and follow by some entertainment of a pleasing nature.

Distribute good literature to hackmen, and admonish them not to take fees from keepers, or drive these women in their carriages, through our strets, for any evil purpose.

Form White Cross bands with bootblacks and newsboys. Visit institutions to interest the officials in our movement, and organize bands if possible in each.

Form White Shield bands for girls according to the plan laid down in the White Shield manual.

The Purity Department is an interlacing network. There should be harmony in all its branches.

The Rescue Committee should interview every organization of the city and know their methods, if they touch

—and how the Rescue work, that we may not duplicate labor nor waste time or money in needless effort.

House to house visitation is a most essential means to an end—the polluted districts visited daily.

With untiring effort and systematic supervision a Rescue Home should be maintained in every city for at least the temporary shelter of the wandering girls until they can be passed onto the National Graded Home.

For all this money is needed. How can it be raised?

FUNDS.

Ask pastors to devote yearly one contribution in their churches to the purity of the city.

Endeavor to secure individual contributions of $5.00 per month.

For bands of thirteen (13), each one becoming responsible for 10 cents a month from some source—amounting yearly from that quarter to $15.60.

Private solicitation, National Fund.

The Purity Superintendent keeping watch over all the phases of Department work, will find no fault if Rescue workers establish mothers' meetings, or plead with the suppression of reports of scandals and crimes, or the abolition of the medical advertisements that entrap both men and women; or if they advocate better legislation.

We cannot draw any broad lines of demarkation between the various phases of Department work. We are a unit in one desire for a nobler, purer humanity. We hope the day will come when right formation will have done away with the need of reformation, but while we long for that time we cannot idly wait. We can help to speed

its coming by our present care of those who have already fallen into sin.

We have long left the outcast woman in her hopeless abandonment; let us all now work for the establishment of a Home where she may receive love, shelter and Christian care.

SYSTEMATIC RESCUE WORK FOR TOWNS AND VILLAGES.

The local Unions in small towns or villages cannot pursue Rescue work according to the same plan that is suitable in cities. But they are not therefore shut out from all co-operation in the work. They can give sympathy and much valuable assistance to those who are in a hand to hand conflict with the great evil of impurity. In the first place, they can inform themselves as to the needs of the work and its great importance.

Even in the smaller places there are cases of crime or suffering or of need. A committee can be appointed to investigate these, and follow up each case until relieved or rescued.

This band should meet at least once a month for conference and prayer. The members of this band should be selected for their especial fitness for this work

The Union should have a floating fund with which to relive each pressing case.

It should work for purity of officers in the town or village.

It should endeavor to secure such local legislation as will prevent display of vile bill posters and vulgar amusements.

One of the best means of securing interest in the

work is the holding of mother's meetings, where reliable literature may be read. It is desirable for the Union to own the best publications to loan as a circulating library.

Each White Ribboner should make the noon-tide hour of prayer one for Purity as well as Temperance.

All Christian women have a field of influence, and if they can take into their homes a girl who wants to reform they can be doing the most effective rescue work,

A good work is taking in tired girls, workers who are honest, but need rest for a week or two in the quiet country. They may perhaps thus be spared a long and serious illness. Send word to headquarters of any such opening.

White Shield Societies of young girls can be formed according to plan laid down in White Shield manual (Wood-Allen Pub. Co., Ann Arbor, Mich., 5 cents.)

These girs can sew for the Graded Home which we hope to establish, or for any Rescue Home in their vicinity. They can make calico wrappers, white aprons, and curtains, underclothing or bedding. They can gratify their love of fancy work in making tidies, bureau drapes, doilies, or other washable, useful articls of ornamentation. Even one such article from a Union would be greatly appreciated.

Canned or dried fruits or flowers will carry a message of love and sympathy to Mission or Rescue Homes.

The magazines and weekly papers in Christian homes sent regularly on to the workers in the cities will be most welcome, and good books would help to form a permanent library in the Rescue Home.

White Cross bands of young men in each town would be a most efficient aid. These young men, banded together, pledged to the uplifting of women, and to their own purity of life, would be an incalculable moral power.

These young men should be invited once a month to meet with members of the Union for entertainment and encouragement, ever remembering that the band whose cable is linked to the Throne has a resource that is boundless.

We have cases in these large centers from all the States. Help us help your misguided girls, having ever in view the erection of a National Home, by which an open door may be made for every class of sinning women in our land, to return to better, truer, purer things when they so desire. May God help us to be faithful as stewards of this important branch of His work.

ISABEL WING LAKE,
Supt. Rescue Dept. W. C. T. U.,
St. Louis, Mo.

our seventh Round-the-world Missionary of the World's W. C. T. U., sends this cry that ought to thrill every drop of blood in our veins *to action.* God bless this brave young woman in her pleading for these lost girls:

Just before leaving Singapore, in company with my host and hostess, I visited those places where young women start upon a life so scarlet that 'tis rarely ever made "white in the blood of the Lamb." Never have I seen my sex so thoroughly lost to all that was womanly. Before, I had resented it when some brother had insisted that there were places where boys are dragged, literally, into an inextricable spider's web, but now I can no longer doubt that such a thing is possible. Oh, the agony of a white-ribboner who looks upon such a scene? I question if there is another "Traffic in Girls" station on the face of the globe so terrible, so strange. Mrs. Morgan believes that many come not knowing into what sort of a life they are going, and that, if there were a woman who could practically live at the wharf—for vessels are coming in every day—many an innocent child could be intercepted and saved. Through the Holy Spirit, I pray that the cry of these mother-hearts, who have no money of their own with which to undertake such a work, may reach the ears of our devoted workers,

and another lighthouse be built upon the rocks—one more beneath the Southern cross—and I know that all who read these lines will add their petitions to mine.

At Penang, several hundred miles up the peninsula, Dr. West came and took me ashore, and here we went through the government hospitals, where we saw illustrated in blood the last sad chapter in the lives of these unfortunate girls. I wonder if any English or American young woman could ever again be content with a round of balls and card parties could she stand for a moment in the presence of ruins so complete? Girls of thirteen years looked to be forty as they lay completely paralyzed, because of the very early abuses practiced upon them; and young women of twenty and twenty-five, upon whose heads the hair would never more grow, save in a little spot here and there, seemed sixty, yes, older than many a woman at that age. Such an impression did these "living pictures" leave upon my soul, that I get up now and walk the deck as I write, feeling imprisoned because I cannot at one blow break the chains of these slaves. "How long, O Lord, how long!"

CINCINNATI, O., RESCUE MISSION AND HOME FOR ERRING WOMEN.

(INCORPORATED.)

Situate at 330–332 George street, east of Central avenue, was founded by Mr. and Mrs. Sherrard Beatty, April 3, 1894, for the rescuing of men and women from sin and drink, and leading them to a happy life. Ten regular meetings are held every week in the mission hall. Meetings every night in the year at eight o'clock. Meetings in the open air every night, weather permitting. Over one hundred thousand persons attended the meetings last year in the mission. A free breakfast is given to men only, every Sabbath morning at nine o'clock. Thousands have known God's power to save in these meetings. Services at the City Work House and House of Detention.

It is a home where erring women, who desire to leave that life, are taken in and cared for free of charge, and where homes will be provided for them. Since the opening of the Rescue Home to Dec. 1, 1898, over 1,000 girls have found refuge within its doors, 400 girls have been returned home to parents and friends, 300 girls have been provided with homes, 20 girls have been married and are now happy wives, and 5 girls have died triumphant Christians.

It is incorporated under the laws of Ohio, with treasurer and trustees. No creed is known, but Christ

is presented as the Friend of sinners. No one in connection with The Rescue Mission and Home for Erring Women receives any salary. No collections have ever been taken or any money solicited to carry on this work of a daily expense of over $10. We have no fund or promise of support from any one, but depend entirely upon voluntary contributions to carry on this work.

What would you do if it were your boy or girl who had drifted away? Think about it. Address all communications to Mr. and Mrs. Sherrard Beatty, Rescue Mission and Home for Erring Women, 330–332 George street, Cincinnati, O.

RESCUE HOMES.

Homes are located in the following cities. Any one desiring a girl looked up or cared for should correspond with the home nearest them, except Chicago, Ill., where the correspondence should be sent to our central office, as there are several homes, and the work in that way can be partially graded.

Boston, Mass., 107 Staniford St.; 112 Harrison St.
Birmingham, Ala.
Butte, Mont.
Cincinnati, O., 324 W. 6th St.
Chicago, Ill., 5024 Indiana Avenue; 50 S. Green St.; 963 N Clark St.; 1349 Wabash Ave.; 36 Grant P.
Detroit, Mich.
Dallas, Tex.
Dubuque, Ia.
Des Moines, Ia.
Decorah, Ia.
El Paso, Tex.
Eau Claire, Wis.
Erie, Pa.
Fort Worth, Tex.
Fargo, N. Dak.
Galveston, Tex.
Glasgow, Scotland.
Germantown, Pa., 139 Queen St.
Harrisburg, Pa., 17 Front St.
Indianapolis, Ind., 132 Alabama St.
Kansas City, Mo., 2760 Cherry St.
Lowell, Mass., 17 Lawson St.
La Crosse, Wis.
Milwaukee, Wis., 562 4th St.
Macon, Fla.
Norwich, Conn.
Nashville, Tenn., 613 Front St.
New Haven, Conn., 11 Warren St.
New Zealand.
Neville (Paris), France.
New York, 102 E. 67th St.
Omaha, Neb., 2015 Pinkney St.
Pueblo, Colo., 2234 Grand Ave.
Philadelphia, Pa., 1931 Dauphin St.
Poughkeepsie, N. Y.
Portland, Oregon.
Rochester, N. Y., 293 Throop St.
St. Louis, Mo., 204 N. 12th St.
San Diego, Cal.
Toronto, Canada, 320 Seaton St.
Tappan, N. Y.
Toledo, Ohio.
Warren, Pa.
Worcester, Mass.

WORKING GIRLS' HOMES.

Homes are located in the following cities. Any one of good character is admitted, on application. All these homes have a very low rate of board, and at many of them a girl without means can remain, free of charge, until she secures a position.

Baltimore, Md., 128 W. Franklin St.
Bangor, Me., 18 Middle St.
Brooklyn, N. Y., 20 Concord St.
Buffalo, N. Y., 10 Niagara Square.
Chicago, Ill., 57 Center Ave.
Chicago, Ill., 247 W. Polk St.
Cincinnati, Ohio, 26 E. 8th St.
Detroit, Michigan, Warren Avenue, near Woodward.
Hannibal, Mo., 6th and Hill Sts.
Hastings, Neb., 139 E. 5th St.
Jackson, Mich., corner Clinton and Inghamer.
Kansas City, Mo., 9th & Broadway.
Louisville, Ky., 530 First St.
Lowell, Mass., 159 Pawtucket St.
Washington, D. C. 311 C. St., N. W.
Montgomery, Ala., cor. Adams and Union St.
Montreal, Can., 896 Dorchester St.
Montreal, Can., Berthelet St.
New York City, 219 Second Ave.; 23 E. 11th St.; 307 E. 12th St.; 304 Mulberry St.
Peoria, Ill., Knoxville & Thrush Av.
Philadelphia, Pa., 18th and Arch St.
Providence, R. I., 125 Governor St.
Quincy, Ill., 313 York St.
Rockford, Ill., 226 S. Madison St.
Saginaw, Mich., cor. Howard and McCroskey St.
Salem, Mass., 12 Elm St.
Savannah, Ga., 23 E. Charlton St.

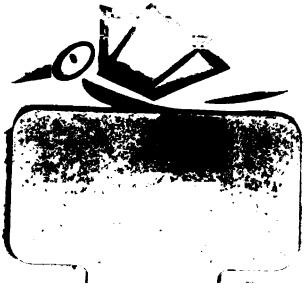
(FORM OF A BEQUEST.)

I Bequeath to MRS. CHARLTON EDHOLM

...FOR GENERAL RESCUE WORK...

.....Organized and situate in the City of.....

and County of..... State of.....the sum

of.....Dollars, to be applied to the general purposes of said institution, and the receipt of the Treasurer or other proper officer of said institution for the time being shall be a sufficient discharge for said legacy.

.....